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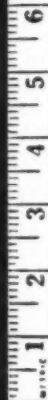
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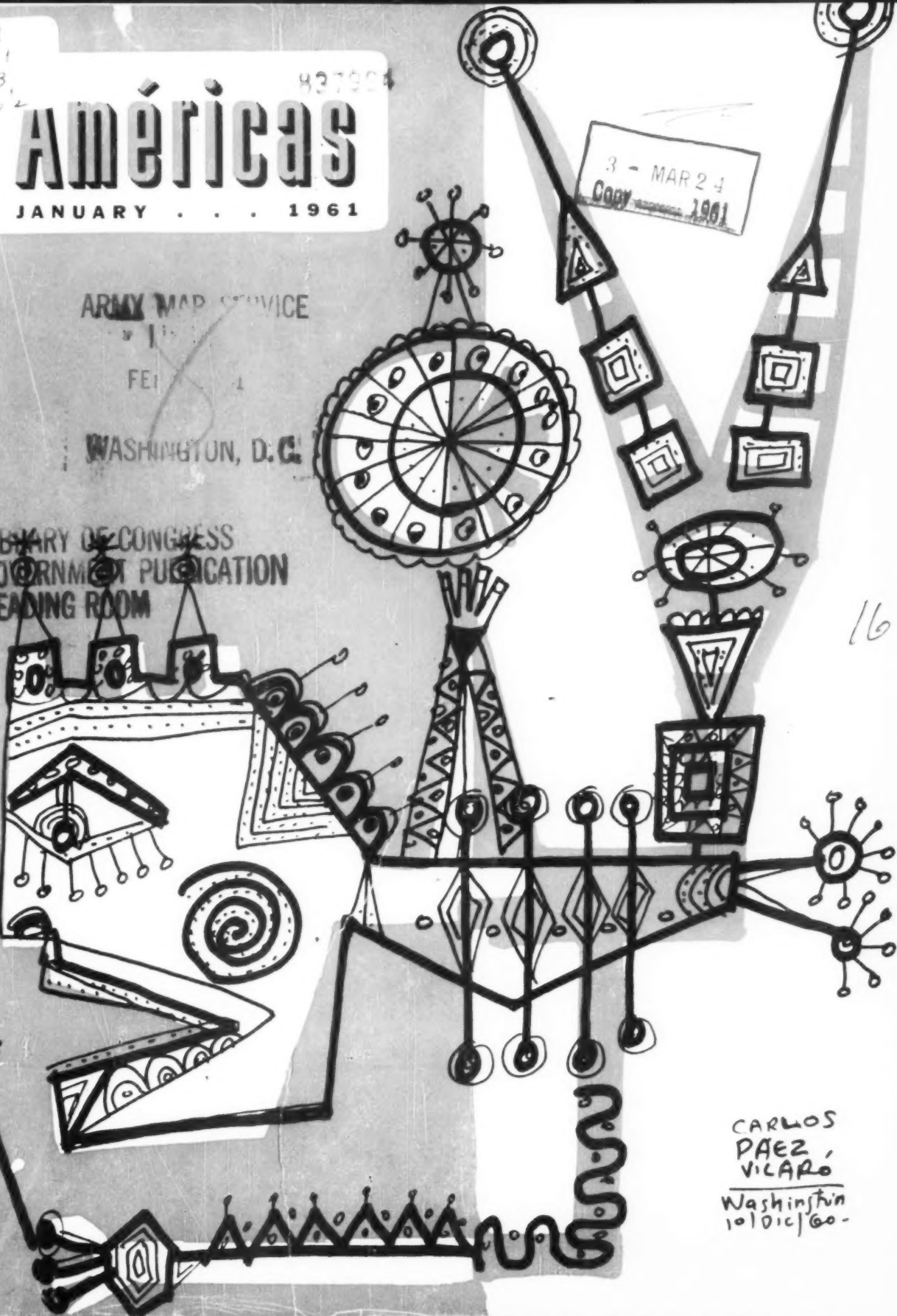
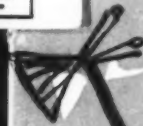
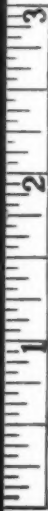
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Américas

Volume 13, Number 1, January 1961

published in English, Spanish, and Portuguese

CONTENTS

- 2 CRISIS IN THE OAS William Sanders
- 6 THE PAINTING ON THE TUNNEL WALL
George C. Compton
- 10 FROM GAUCHOS TO GUERRILLAS
Mary Mendenhall Wood
- 15 EUROPE LOOKS AT THE "COSMIC RACE"
Magnus Mörner
- 19 TRAINING THE DEAF George Meek
- 22 THE DEATH OF TOMÁS (A short story)
Porfirio Díaz Machicao
- 24 DISCOVERY IN MINAS GERAIS Alberto González Pérez
- 29 THE OAS IN ACTION
- 30 WANTED: A NEW WORLD SPANISH DICTIONARY
Adolfo Berro García
- 32 THE SECRETS OF THE HEART Félix Alberto Pereira
- 34 TROUT LAKE María Ramos
- 37 FROM THE NEWSSTANDS
- 41 BOOKS
RECENT BRAZILIAN LITERATURE Maria de Lourdes Teixeira
- 44 LETTERS

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"The Fish of Peace," original drawing for AMÉRICAS by Carlos Páez Vilaró, painter of mural in PAU tunnel (see page 6)

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MEMO FROM THE EDITORS

● Starting the new year with a serious look at some of the problems confronting the OAS is this month's lead article by the Assistant Secretary General, William Sanders. "Crisis in the OAS," on page 2, is a condensation of his speech to the training program for international business executives at the American University in Washington.

● This issue's unusual cover was drawn by Uruguayan painter Carlos Páez Vilaró. He and his unique new mural at the Pan American Union are described in AMÉRICAS editor George C. Compton's "The Painting on the Tunnel Wall," page 6.

● In "From Gauchos to Guerrillas," on page 10, Mary Mendenhall Wood tells of one of the less familiar aspects of the life of Giuseppe Garibaldi, best known for his role in the unification of Italy. Her subject is his experience as a guerrilla fighter in Uruguay and Brazil. After earning a master's degree in Latin American history at Columbia University, she received a U.S. Office of Education grant to spend a year in Uruguay, Argentina, and Brazil, doing research on Garibaldi's American career.

● The history and results of racial mixing in the Americas were aired by experts at a recent colloquium in Stockholm. Dr. Magnus Mörner, director of the Institute of Latin American Studies at the Stockholm School of Economic Sciences, which organized the conference, reports on the discussion in "Europe Looks at the 'Cosmic Race,'" page 15.

● A U.S. clinical psychologist's impressions after a tour of schools for the deaf in Chile, Argentina, and Uruguay are reported in "Training the Deaf," by AMÉRICAS editor George Meek, on page 19.

● Porfirio Díaz Machicao, Bolivian author, has contributed this month's short story "The Death of Tomás," on page 22. Díaz Machicao, a journalist and author of seventeen books—novels, biographies, and histories—is director of the central library of San Andrés University in La Paz.

● Musicologist Francisco Curt Lange's hunt for eighteenth-century music in a Brazilian state famed in colonial times for its gold and diamonds is recounted by Alberto González Pérez in "Discovery in Minas Gerais," page 24.

● "Wanted: A New World Spanish Dictionary" (page 30) is a plea by Adolfo Berro García, secretary of the Uruguayan National Academy of Letters and professor of linguistics at the University of Montevideo. We shall welcome our readers' opinions on this proposal.

● A Paraguayan cardiologist, Félix Alberto Pereira, tells what he learned while studying in Mexico on an OAS fellowship in "The Secrets of the Heart," page 32.

● María Ramos, Brazilian journalist and poet who has traveled widely in the Americas, would like to see many of her countrymen enjoy the special attractions of Colombia that she describes in "Trout Lake" on page 34.

CRISIS IN THE OAS

WILLIAM SANDERS



Human problems of Hemisphere's poor underlie crisis. Family in Ayacucho, Peru

THE ORGANIZATION OF AMERICAN STATES is in crisis—a crisis that is the product of growth and that has far-reaching significance for the future of inter-American relations.

There is today a new awareness of the role of the new diplomacy through international organizations. They are being judged by new standards of performance. It is only normal for the United Nations and the Organization of American States to be in crisis at the same time. The forces at work in the world have a direct effect on these organizations. Attacks on the institutions themselves should not cause surprise. They are inviting targets for frustrations arising from the problems of an age in which evolution competes with revolution. They cannot rest on the record of past performance. They must change and adapt to increasingly larger responsibilities.

People today want solutions. If they don't get them, they criticize. This is all to the good, if based on an understanding of the facts.

The principal attitudes toward international organization can roughly be classified into three major groups: those that underrate and those that overrate international institutions, and those that are in the middle between these extremes.

In the first group is the covert as well as the overt isolationist. The covert isolationist attributes to international organization the failures to solve the difficult problems of the day, if not the very existence of such prob-

lems, or he pays lip service to the organization, asking that such problems be passed on to the organization, under the illusion that he and his country can thus avoid, harsh responsibilities.

In addition, there are those having a kind of historical and professional deformation, who consider that foreign policy conducted by means of international organization and conference is a snare and a delusion, a failure to recognize the realities of international life.

In the second group, those who overrate international organization, are the enthusiasts who believe that world or regional organizations somehow constitute a panacea for all our ills. They hold the *deus ex machina* or Univac concept—you just put a problem in the machine and in due course it comes up with an enlightened solution.

In the third group are the advocates of international organization who are knowledgeable about such institutions but who hold diametrically opposed views. On one hand is the person who has a "protective" attitude, who believes that international organization should be used only where there is a possibility of agreement, that is to say, that the organization should not be exposed to controversy to the extent of weakening it. The other is the "activist" who considers that the international organization must be constantly tested and exposed to the raw and difficult problems of international life, holding that only by so doing can the organization grow and prove its real worth.

Obviously, what international organization can do is limited. It consists of instruments that serve the will and purposes of governments; they are voluntary associations of nations, not world or regional governments.

Doctor Alberto Lleras Camargo, the President of Colombia, who served as Secretary General of the Organization of American States at the time its Charter was drafted, recently recalled that he had expressed the view

that to treat the Organization as if it were the twenty-second member of the American family was a false point of view which would weaken it and cause it to lose the support it needed from each state . . . And the Organization is, therefore, like any other international organization, neither good nor bad in itself. It is what the member governments want it to be, nothing else. From another aspect, the governments are the organization; especially so in our Organization, where all the states have an equal vote in its deliberating bodies. The Organization's weaknesses, if it has any, are the weaknesses of the governments; . . . the fact is that, for good or ill, the Organization is just a form of our conduct as states; if our conduct is bad, we have nobody to blame but ourselves, nor shall we be able to right the wrongs by setting up some other machinery or by amplifying the present one by extravagance or diminishing it through stinginess.

From the point of view of the past, the OAS is a paradox: it has made possible the peaceful existence of a great imbalance of power. The inter-American system has to a great extent solved historic problems arising from the existence side-by-side of great and small powers, leaving the latter free from subjugation to the former.

This system has been made possible through the creation of cooperative and pacific relations among equals, through the interplay of self restraint on both sides—the weak and the strong—with the assumption by all parties of corollary obligations and responsibilities. For example, the progressive acceptance in theory and in practice of the principles of juridical equality, the repudiation of force, the use of pacific settlement, good will and cooperation in the promotion of common interests—which are the standards of a highly developed and responsible community of nations—made possible the adoption of the nonintervention rule. Abstention from the use of force in seeking to achieve national aims, and from individual coercive action as the final arbiter in disputes, led to the assumption of collective responsibility for the peace and security of the Western Hemisphere.

Those who drafted the OAS Charter did not specify a timetable for carrying out its great objectives; but in the jet age twelve years later events move at a speed unheard of before. We face changes in concepts, both as to magnitude and pace of effort, in all fields. These changes have a direct impact on international institutions.

In 1960 the pressure is urgent and immediate, and cannot be discounted. People want things—they want them today. Tomorrow they will want more because most of them have so little today. Increasingly it is found that great objectives agreed upon only recently as aspirations must be realized today, and that this cannot be done by unilateral or bilateral means alone but only by cooperation through and with international institutions.

Here are some examples taken from the political and economic fields of activity of the OAS that show new trends:

Up to within the last year and a half there was continuing debate on whether the Organization could properly concern itself with the protection of human rights and the promotion of representative democracy, about which the Charter states:

The solidarity of the American States and the high aims which are sought through it require the political organization of those States on the basis of the effective exercise of representative democracy.

The question arose: this being so, should not the Organization take an active role to promote representative democracy?

The view was quite generally held that international action for these purposes meant that the Organization would enter an area that was taboo for such action; the matters concerned were traditionally within the exclusively internal or domestic province of the individual states. Then suddenly the Fifth Meeting of Foreign Ministers, held in Santiago, Chile, in the latter half of 1959, adopted several resolutions that represented a remarkable break-through in this area, imposing new and far-reaching responsibilities upon OAS bodies and opening the door to action in the future.

In the security field, it is a startling thought that the defense system of today, involving vast responsibilities and burdens for the United States throughout the Free World, arose out of its relations with its Latin American neighbors during the long period when its people cherished the illusion of isolationism. It was principally the insistence of the Latin American countries at San Francisco in 1945 on maintaining some autonomy for the inter-American system in the security field that led to the adoption of Article 51 of the United Nations Charter. The article excludes from the limitations of the veto individual or collective self-defense action in cases of armed attack. It is on this article that the Inter-American Treaty of Reciprocal Assistance, the principal security instrument of the Organization of American States, was

OAS Secretary General Mora, Raúl Prebisch, Director of UN Economic Commission for Latin America, and Inter-American Development Bank President Felipe Herrera now meet periodically to integrate efforts



built. This treaty, in turn, became the pattern out of which evolved NATO, SEATO and the various defense agreements of the Pacific area.

Defense against subversive activities from abroad by the Axis was a serious concern in World War II. The activities of international communism and how to combat them became a continuing preoccupation after the war. Today, however, not only are we confronted by the problem of this kind of activity, and by the impact on the Hemisphere of conflicts in distant parts of the world, but there is now a threat of the use of rockets from abroad as a complement to a more open intervention from outside the continent. The international instruments that we have at hand to confront such dangers are being tested, and again the Organization of American States is seen to be in crisis.

In the economic and social field, the pressures for change find a forum as well as a target in the Organization of American States. For example, the fact that in the years immediately after 1948, when the Charter was approved, the Inter-American Economic and Social Council proceeded in a normal way with its assignment, and that there were no break-throughs in traditional methods used in the consideration of problems before it, did not arouse criticism. It was quite generally understood that it could not rise above attitudes and policies of the member governments. In fact it performed better than was to be expected, having in mind existing attitudes and policies. The Council today is being judged by new standards; what was thought to be a long-range venture a few years ago fails to meet the new demands. Thus, the Council is found wanting, and is in crisis.

An example of rapid changes of attitude can be found in the field of agrarian reform.

Agrarian reform has been pre-eminently a matter of exclusive national concern. Today it is a matter of concern to the Organization of American States. Following the recent agricultural conference in Mexico City, the following statement was made by Professor Dante Costa, Director of the Brazilian Central College of Nutrition. The conference, he said,

accomplished something which directly affects the future of man in this part of the Hemisphere: it broke the taboo on agrarian reform; it denounced the state of quasi-servitude in which the South American peasant lives, and it recommended to all the governments a modification of their agrarian structures . . . The (hitherto) forbidden subject of the exploitation of man by man which prevails in rural zones of South America was studied, with courage, in all its aspects.

Similarly, at the recent meeting at Bogotá of the special committee of the Council of the Organization on new economic measures, it was recommended in a most matter-of-fact manner that the governments undertake a far-reaching program concerning agrarian reform. This was in addition to other precedent-making programs on housing, education, and health.

These collective decisions on agrarian reform, human rights, and representative democracy highlight the spectacular changes that have taken place very recently in traditional concepts concerning matters that have been reserved to the sovereign domain of the individual state. The same can be said of the recognition of the need for



Colombian Ambassador Carlos Sanz de Santamaría, Chairman, addresses Special Meeting to Strengthen Inter-American Economic and Social Council

the reform of national tax systems.

It is however important not to let the spectacular aspects of these moves overshadow the fact that they are only symptomatic of other changes in approach and policies which, although more within the orthodox forms and limits of international action, represent a massive attack on the problems of which these examples are a part. I need only refer in this connection to "Operation Pan America," the new Inter-American Development Bank, and the proposed "Social Fund" of half a billion dollars launched recently at the economic meeting in Colombia in the "Act of Bogotá."

We thus see that both through political action and through economic and social activities the Organization of American States is attacking discrimination, under-privilege, and underdevelopment. This is a many-pronged attack on a basic cause of social unrest in the Americas.

All these developments in the political and economic fields have severely tested the inter-American organization. The test has been met. The test was met by exploring and using to the full the resources, patent and latent, of the Charter of the Organization.

For example, in dealing with current problems, a growing conviction developed that the Ministers of Foreign Affairs should meet more frequently for an informal exchange of information and views. It was suggested that such meetings should be held without the protocol and other formalities required when the Foreign Ministers meet as the Organ of Consultation under the Treaty of Reciprocal Assistance of Rio de Janeiro, or meet to consider urgent matters of common interest under the Charter. Without a dissenting voice such a meeting was held in Washington in the latter part of 1958. A meeting of minds on important matters was reached and the Brazilian proposal "Operation Pan America" was officially launched.

While in the political field there has been no hesitation in placing new responsibility on the Organization of American States, in the economic and social field there has been hesitation.

The Economic and Social Council is a case in point. It has been judged by the standards of the period when governmental policy was weak or absent. In response to pressures for change, and owing to the Charter's flexi-

bility, meetings of that body at a high level have been held, including meetings of cabinet officers. Decisions were taken that gave the Council the policy basis for initiating individual projects of substantial significance, including the International Coffee Agreement and the Inter-American Development Bank.

However, these episodic moves were not adequate and during the last six years at least that many resolutions have been approved at inter-American meetings which called for the strengthening of the Council. There was no follow-through on those resolutions. Alternate means were used, some within and some without the OAS, to formulate major policy to meet the pressures for change.

There is now hope, however, that a decision will be taken soon that will enable the Economic and Social Council to carry out the role assigned to it by the Charter, in relation to new attitudes and policies on economic and social problems.

With a strengthened position in the OAS, the Economic and Social Council could provide something that has been sadly missing: high-level coordinated policy formulation and program planning—and this in a crucial area where there have been constantly increasing demands expressed through a great variety of representative bodies and meetings.

I have been impressed by a comment I have heard recently to the effect that "There are too many conferences, too many studies, and too many resolutions—the time for action has arrived." This comment has to do with such matters as multiplicity of agencies and meetings, and of requests for action that entail uncoordinated and overlapping activities, and with the effect of this redundancy on the organizations having responsibility for carrying out programs.

That the comment is made today is particularly significant since it is made twelve years after the Bogotá Charter which had as one of its basic purposes the elimination and prevention of multiplicity of organization and conference activities.

The member governments formulate policy principally by collective agreement expressed in resolutions and recommendations at conferences or at meetings of delibera-

tive or specialized (technical) bodies, where proposals are frequently approved without regard to program and budget implications.

The Council is the only body in the Organization with authority to approve programs and, more important, to appropriate the necessary funds, for the central action agency, which is the Pan American Union. Under the present system the latter has the almost unmanageable task of sifting through the great mass of expressed wishes that come from the various sources, relating them to programs already approved, weighing them against the background of accumulated experience of what is administratively feasible, assessing them in the light of the financial burdens already being borne by the member states, and furnishing to the Council its conclusions in the form of recommendations on an annual program and budget.

It can be seen that transforming policy into programs that are realistic and financially feasible is difficult. And the governmental representatives who plan the latter are most often not the governmental representatives who determine the former. I am not original in suggesting that the gap between the two extremes can be narrowed by two related changes in existing methods: by closer intra-governmental and international coordination. I have said something about the latter in my reference to the potential role of the Economic and Social Council as an agency for high-level coordinated policy formulation and program planning. But if the delegations to the Council speak for individual departments of their government rather than for the national government as a whole, that is, if a coordinated national policy for each member government is lacking, the gap between international policy and action will remain.

International organization by itself will not produce results. It is an instrument in the hands of the governments. The OAS is an example. It has accomplished much and there is multiplying evidence that more and more will be expected of it. But its past accomplishments would not have been possible in the absence of governing policies on the part of the member states. The same will hold for the future. ☞

Peruvian Minister of Development Jorge Grieve, Cuban OAS Ambassador Carlos M. Lechuga, and Nicaraguan Ambassador Guillermo Sevilla Sacasa at Special Meeting session. Cuba left before final session



the painting on the tunnel

GEORGE C. COMPTON

EVEN ON THE dreariest days of winter, for anyone who had to go on a pilgrimage from an office in the PAU Administration Building to the library, press division, Council room, or snack bar in the main building, or vice versa, there was much to be said for taking the fresh-air route, braving the impertinence of the wildlife scampering from under the shrubbery and the dark slush spattered by passing trucks on Virginia Avenue. For all this was rather more agreeable than the direct subterranean path via the dank, steamy tunnel connecting the two structures. That crude shaft did serve as a runway for rolling stock and carry the pipes to provide warmth, but both modern weaponry and the expansion of the PAU staff had rendered it thoroughly obsolete for its secondary role—as an air-raid shelter.

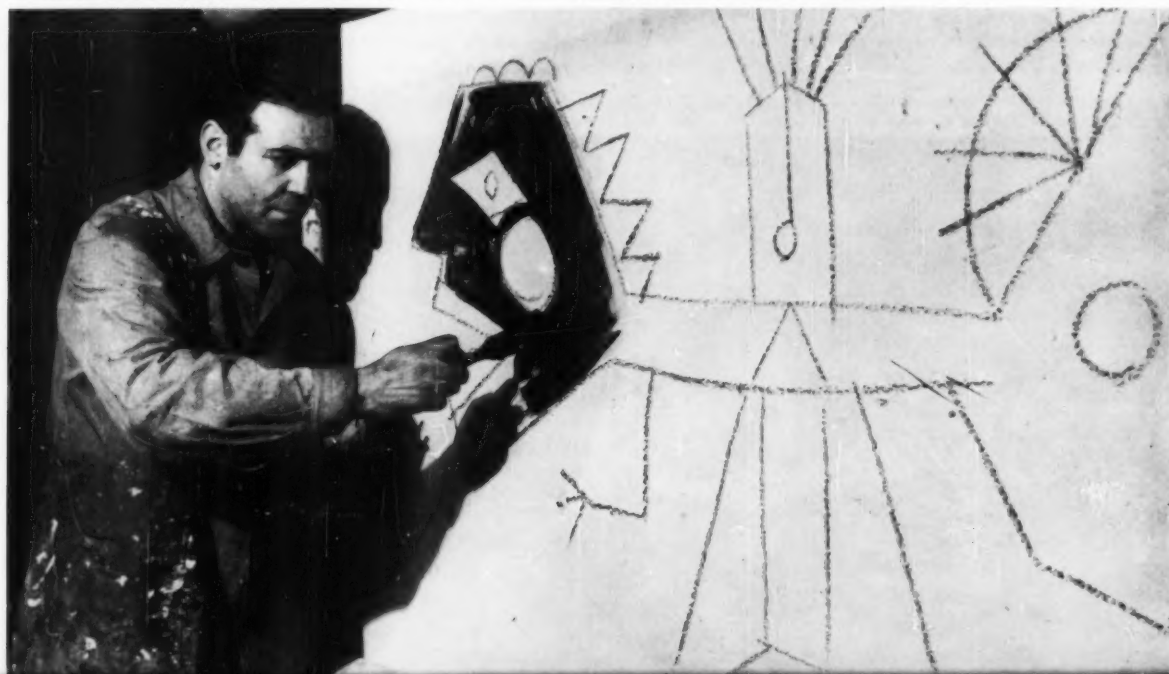
Now, even on the brightest days of Cherry Blossom time, the lure of the high road will offer no competition for the astonishing attraction below. Suddenly, as the drabest cocoon yields up the most gaily colored butterfly, or a lotus seed that has lain changeless for two thousand years shoots up a timeless bloom, this humble tunnel has undergone a marvelous metamorphosis, emerging as one of the brightest spots in Washington.

It would be understatement to say that the world's longest mural has been painted on its rough concrete wall. Rather the tunnel *is* the mural, for the steam and water pipes themselves, even the electric outlets, have not remained aloof from the intricate pattern of Uruguayan artist Carlos Páez Vilaró's "Roots of Peace."

Even in merely physical terms this has been quite a tour de force—a canvas 170 yards wide, nine hundred pounds of paint and three hundred brushes contributed by the Inca Paint Company of Uruguay, some three hundred figures—and all completed in twenty-seven days. The minor difficulties encountered in the cramped working space—such as a messenger cart knocking over paint cans—caused no delay. Whether or not it is a portent we cannot say, but the last lines of this message of peace were squeezed on from tubes of color on the morning of Pearl Harbor Day, 1960, when the pictures of the Hiroshima and Nagasaki bombs were revealed for the first time in the newspapers.

This remarkable productivity was achieved by dedication, teamwork, and almost assembly-line organization. Back in Montevideo, as soon as he received a telegraphic offer of the wall, Páez had made a sketch of his project—

On corner wall, Uruguayan artist Carlos Páez Vilaró demonstrates technique he used in record mural



el wall

itself eighteen inches high and fifty feet long. To Washington he brought along one helper—who incidentally skipped to Paris after three days on the job—and some thirty students from the University of Maryland and the Corcoran School of Art pitched in at the start. Only two stuck it out to the end—Joe Varnadore, a U.S. student at Maryland, and Pedro Proenza, a Cuban from the Corcoran whose baritone voice frequently resounded through the narrow passageway.

Páez quickly marked off the whole wall in angular sections and numbered each to correspond to one of the forty-nine colors lined up in equally numbered cans. These were applied in solid tones completely filling each section, giving an effect vaguely suggestive of battleship camouflage. Next came the myriad figures, sprouting on vegetal stalks, again blocked in in solid colors. Finally, the eyes, the fingers, and all the things that man touches were squeezed on.

Some people, not looking as they pass or not seeing what they look upon, have remarked that it is monotonous or "all the same." True, there is a unity of style—a deceptively childlike simplicity of outline—throughout, but it is the very multiplicity and variety of themes and ideas planted in these sprouting figures that makes you discover something new in it every time you go by. Páez welcomed this task as an experiment in a new problem of perspective. The mural is not a series of individual paintings to be looked at, one after another, by someone standing still in front of them. The slanting edges of the sections lead you from one into another, giving a sense of continuity, and the profiles are slightly stretched to compensate for the walking speed of the eye. But it will pay you to stop and follow out the pattern in detail every few feet.

Starting from the main, or "old" building, you will first see a section on technical cooperation in which you can find, for example, experts with a microscope and with a telescope, along with tools for agriculture. Next comes a broad area devoted to interracial harmony. Figures with black, or brown, or yellow, or red, or white faces, and blue and purple, too, are seen to be helping each other in all kinds of ways: a couple, dining, give a portion of their food to one who is hungry; one who has religion gives it (symbolized by a cross) to another who had it not; one gives another the ability to read.

In an area described as "Mutual Aid and Market Ties"



Looking down the tunnel, with background sections painted in, before details were added



Páez visited Picasso at his studio in southern France in 1957. Like the Spanish master, he is fond of working in pottery

you will find people exchanging whatever they can produce for what they need: say, a spinning wheel or chair for aluminum frying pans, rakes for fruits and vegetables for radios, petroleum for water pipes, wheat for iron, coffee for a refrigerator or typewriter.

In rapid sequence come "Physical Improvement" with playgrounds and all kinds of sports, "Community of Ideals," and "The Defense of Folklore," featuring not only traditional musical instruments but such things as children's homemade kites. "Cultural Exchange and Encouragement of the Arts" shows ballet dancers as well as concert performers. Then comes "Exploitation of Natural Resources and Industrial Development."

In "Protection of Childhood and Eradication of Ignorance" we see man and woman married, with a ring, and the children sprouting from the family stalk, not helpless but armed with books and pencils.

The final section, as you get to the new building, deals with respect for rights and liberty—the right to work; free elections, indicated by the ballot going into the box; freedom of speech and the press—shown by each person reading the newspaper of his choice—and freedom of worship. Here Páez has introduced a new symbol—the "Fish of Peace" with the face of a man, free to move in

any direction within its own environment. He hopes that this motif may come to replace the dove of peace, which has lost its universal representational value because it was seized upon for partisan use.

The finished mural does not strictly follow Páez' original plan. Not halfway through the tunnel he came to serious cracks in the wall. At this point he quit sketching the design first and painted straight out, orienting the forms and section lines to swallow up the flaws in the material. The concrete is far from an ideal substance to paint on, but Páez and his helpers put on plenty of pigment, so that it sank well into the wall and should last a long time.

Páez democratically left a pile of paper and a pencil at the entrance to the tunnel, with an invitation to visitors to put down their impressions, criticisms, or suggestions. These ranged from acclamation of the mural as "a new artistic contribution to the embellishment of the city" and "a great work of art," through the somewhat ambiguous declaration "This is not a mural but a mule stable, bravo!" to instructions to "Keep going—to Antarctica." A person who goes through the tunnel every day noted, "It makes the tunnel seem much too short where before it always seemed far too long." One lady wrote, "How perfectly marvelous. Truly something to be proud of," but her husband cautioned, "Can't agree with my wife." To the penned remark, "It grows on you, if I may use an idiomatic expression," some wag added, in pencil, "like a fungus." One visitor suggested that the whole thing be reproduced outdoors in mosaic tile and said it reminded him of the sculptures at the Pyramid of the Sun.

Páez, who received no pay for this effort, considers the mural a tribute to his father, from whom he and his two brothers got a lively interest in inter-American affairs. The father, Dr. Miguel A. Páez Formoso, was a noted professor at the University of Montevideo and author of books on Bolívar, Sucre, José Antonio Páez, Artigas, and other outstanding Latin American statesmen. He also served for many years as consul of Venezuela in Montevideo.

Carlos was born in the Uruguayan capital in 1923. He showed an interest in drawing and painting at an early age, winning a magazine cartoon contest at ten. Between 1938 and 1942 he traveled, vagabond style, all over the interior of Uruguay and Argentina, drawing folklore themes as he went. During the forties he also worked in factories and printing plants in Avellaneda, the industrial district of Buenos Aires, and became a typesetter. Self-taught in art, he feels that every artist must start as a worker, an artisan at his trade. "I hope I never reach the point where I consider myself a completed artist, where I am satisfied," he declares. "To arrive is to be finished."

Returning to Montevideo, he became fascinated with the life and customs of the Negroes there, and painted their dances, their Carnival and Christmas celebrations. His works in this period were documental, done on the spot—drawings, water colors, and oils, full of emotion. They show the influence of that great earlier recorder of Uruguayan folk and Negro themes, Pedro Figari. The first picture he ever sold—for one dollar to a U.S. tourist



Above and below: drawings from Páez Vilaró's 1953 portfolio "The House of the Negro," Montevideo



One of Páez' ceramics. He runs do-it-yourself pottery workshop in Montevideo

—was of a group of Negro children playing in the Palermo district. The dollar went into fruit for his models. His first commissioned work was a cigarette advertisement.

Next came a period of greater synthesis of subject matter. Where his early paintings might show twenty people, now they would concentrate on a single figure, but they were still based on themes from the life of the people—work in the fields and the city, and in factories. In a third phase, he temporarily abandoned man and devoted himself to picturing insects and fish—huge and imaginative ones that no one wanted to have in his house. He describes his latest stage as one of controlling his emotion and striving for a more profound image; a kind of painting “that is more painting.”

Páez' first exhibition was of thirty-two gouaches, at the International Film Festival at Punta del Este, Uruguay, in 1951. In 1953 he started the Movement for Revaluation of the Ceramic Arts, and the next year the Artisans' Workshop, where he continues to show artists or amateurs the things they can do in pottery. This is a do-it-yourself approach, not production for commerce. In 1954 he was invited to show his water colors in the Hotel da Bahia, Bahia, Brazil. Paris, London, and Washington (at the PAU) saw shows of his work in 1955. In 1956 he travelled in Europe, seeking new ideas and experiences. At the Artisans' Center in Vallauris he met Picasso and arranged to exhibit some of that master's ceramics in Montevideo. He does not hesitate to acknowledge that his style has felt the Picassian influence—as well as that of the sixteenth-century Flemish painter Hieronymus Bosch. “Influences are welcome,” he says, while still honestly seeking his own mode of expression. As we talked, he looked at a reproduction of a painting he had never seen, which was lying on the desk of PAU Visual Arts Section chief José Gómez-Sicre, and remarked, “That painter was influenced by me,” pointing to the treatment of arms and hands. The print turned out to be the work of a young Uruguayan who had known Páez. “He reached abstraction when he was twelve years old,” Páez commented, “and at thirty-seven I haven't got there yet.”

Other exhibits followed in Nova Lisboa and Lourenço Marques in Africa and Oporto and Coimbra in Portugal. Other places that have seen his creations include Santiago, Chile; Buenos Aires; Pôrto Alegre and Florianopolis in Brazil; and Cairo, Alexandria, Port Said, and Suez in Egypt. A showing of his work inaugurated the Museum of Modern Art he helped organize in Montevideo, in the Journalists' Center. The Museum is inactive at the moment, seeking a better financial basis. In 1958 Páez was one of the founders of the Uruguayan modern artists' “Group of Eight.” His latest oils and gouaches are now on view in Washington at the Franz Bader Gallery.

Carlos Páez has done murals in all his periods and in practically every corner of Montevideo, in slums as well as palaces, ranging from the luxurious Victoria Plaza Hotel and the Automobile Club to the poorest bars and tenements in the port area. His “Army of Peace” decorates the Reserve Officers' Center; he did a mosaic mural for the Lammara Company building, and specialties for the Fishing Club, Oceanographic Service, and La Fragata Restaurant in Punta del Este. His scenes of the Montevideo



Páez and helper Pedro Proenza put finishing touches on mural section dealing with technical cooperation

Port Market are on the walls of the La Marina and Roldos bars, a *comparsa* picture in Radio Carve. Altogether he has covered some sixty walls, and intends to do more as soon as he gets home.

It was when Gómez-Sicre saw Páez' large mural in the Montevideo Bus Terminal being torn down with the building that he got the idea of having him do the PAU tunnel. Incidentally, the artist's many efforts in behalf of Negro and other folklore have won him such a following in the Palermo district that more than a thousand people turned out to see him off when he left for Washington—and two groups of Negro drummers that never appear together joined forces for the occasion.

Páez works both at his workshop in the Palermo district and at his wooden house, “Favela,” in the Carrasco neighborhood. He still has to do other things beside paint to earn a living for himself and his family. (He has three children: Carlos Miguel, five; Magdalena Sofia, four; and Maria Mercedes, two. All have started painting.) Páez was in charge of advertising and printing for a match company in Avellaneda, and now is art director of a Montevideo advertising agency established by his brother Miguel. This fits in very well with his philosophy. He is not at all disturbed at having to design or depict a refrigerator, an ash tray, or a dress fabric. “The artist should be integrated in the world of today,” he believes, “and art in practical things can make life more beautiful.”

If anyone paints a longer mural than the one in our tunnel, it will probably be Páez himself. He is full of other ideas: he would like to decorate the walls of a swimming pool, adding sculptural forms for the people to swim through under water, and he would like to make a playground in which the swing stands would be human figures. He is looking for an architect to go along with an idea he has for a mural running up an elevator shaft, using greatly elongated figures to give the desired image as the passengers rise or descend at high speed in a glass-walled car—a practical application of relativity. He looked out our office window, and you should have seen his eyes light up at the sight of all that white space on the Washington Monument. ☞



Giuseppe Garibaldi

AS ITALY CELEBRATES the one hundredth anniversary of its unification the military hero in the spotlight is Giuseppe Garibaldi, whose victories in Sicily and the Kingdom of Naples in 1860 marked an end to Bourbon tyranny and permitted Victor Emmanuel to rule as King of all Italy save Venice and Rome.

Where did Garibaldi get the military skill that made this possible? His effective though unorthodox mode of leadership and free-wheeling style of warfare were adapted from those he had learned from the *caudillos* and their gaucho armies in the forests of Brazil and on the plains of Uruguay. Between 1836 and 1848 Garibaldi participated in two wars in America: the first, in Brazil, was his apprenticeship in the art of revolution; the second, in Uruguay, was a time of testing the lessons of guerrilla warfare he had learned.

The self-sufficient, unencumbered soldier that Garibaldi used in the European campaigns—the individual capable of foraging for himself and his horse, whose saddle unrolled to become a tent, whose mobility and lightning attack surprised the best of the Austrian, Neapolitan, and French militarists—drew strongly on the gaucho and Indian methods of fighting that Garibaldi had learned to value in America.

In America Garibaldi had also grown used to action on the offensive without heavy artillery; subsequently, when crossing the rugged terrain of Sicily and moving up the boot of Italy, or maneuvering in the Apennines or in the Alps, he was able to move unhindered by the heavy cannon which so impeded allies and enemies alike. Both in the coasts of the River Plate and the Roman states his lightning appearances won him the name of "Devil" for seeming to be several places at once. The disciplined and formal military leaders in Europe were scandalized by what appeared to them to be the wild and irregular tactics of Garibaldi's armies.

Garibaldi's American adventure began in 1836 in

FROM

Brazil. Out of the turmoil of an abortive revolt on behalf of Giuseppe Mazzini's Young Italy movement in Genoa, he had fled from a death sentence to France, and thence to Rio de Janeiro. He was then twenty-eight, a man of great physical vigor and primitive stamina, passionately dedicated to the ideal of a united and republican Italy. In Rio he was welcomed by a small band of Mazzini's followers to whom the master had recommended one "Joseph Borel." Safe in Brazil, Garibaldi dropped the Borel alias, and went into a coastal shipping business with a new friend and compatriot, Luis Rossetti. Their little boat was named the *Mazzini* and its mast bore the flag of Young Italy. Coastal trade, however, was not good. Garibaldi was not then, nor ever, a practical business man.

A decade of political unrest in Brazil had been climaxed in 1835 by the outbreak of revolt against the Imperial government in the southern state of Rio Grande do Sul. It was not surprising that Garibaldi and Rossetti chose to support the *República Rio Grandense* by converting their ship into a corsair vessel bearing arms against the "imperialists." Under a patent for privateering they prowled the coastal waters of Brazil, seizing a better ship to replace the *Mazzini*, and considerable merchandise, which they sought to sell in ports of nearby Uruguay. When a Uruguayan gunboat gave chase one day Garibaldi was shot in the neck; the corsairs fled into the River Plate estuary, then up the great Paraná River deep into the interior of the Argentine provinces, but they were finally captured. Arrest was followed by medical care for the wounded, which saved Garibaldi's life, but it also meant the end of the privateering partnership. Many weeks later Garibaldi was able to return to Montevideo by ship, then go on to southern Brazil by horseback. There he met the man who influenced the Garibaldian style of leadership probably more than any other American—Bento Gonçalves da Silva, president of the infant Republic of Rio Grande. He was a *caudillo* of considerable personal integrity and an unqualified hero in the eyes of those he led. In describing him in his *Memoirs*, Garibaldi could have been sketching himself years later in Italy: ". . . He rode a spirited horse with grace and dexterity. . . . [He was a man] of great personal bravery, . . . generous and modest, . . . subsisting when on active service on the same rations as the common soldiers, . . . the idol of his fellow citizens." Gonçalves da Silva and his sisters, all of whom owned vast plantations, belonged to an aristocracy of that southern state similar to the ruling class in the U.S. South before the Civil War. Republican ideals were important to them as were the comfortable arts of poetry and music, and in the company of these gentle people Garibaldi spent many peaceful hours that contrasted with the intermittent and violent scenes of the rebellion.

GAUCHOS TO GUERRILLAS

THE AMERICAN EDUCATION OF GIUSEPPE GARIBALDI

During the weeks he rode with Bento Gonçalves da Silva in the "Alpine situation" of the highlands of Rio Grande, Garibaldi studied his leader closely and concluded that his repeated defeats could be attributed to his lack of stubborn endurance in action. Garibaldi forever after was himself conspicuous in his perseverance and bulldog persistence in pursuing a fight. In 1838 he was placed in command of two armed sloops to serve the rebel cause by sea again. One day his two gunboats were hopelessly bottled up in a long lagoon by Imperial warships. He solved the problem ingeniously by having huge wooden wheels hewn and some two hundred draught oxen harnessed to pull the dismantled boats onto the wheels and across a peninsula to the Atlantic. Soon after, although storm and shipwreck cost lives and were a temporary setback, the republican "fleet" sailed up the coast of Brazil to subdue the town of Laguna in Santa Catarina, thus bringing a second state into revolt against the Empire of Brazil.

At this stage of his career, Garibaldi felt that though he was far from Italy he was at least actively engaged in advancing the cause of liberty. He was by nature a romantic idealist as well as a man of action, one who grasped ideas emotionally but without profound or original thought. Although he was somewhat short and stocky, he gave the impression of power and vigor. His eyes were a mild blue until his quick temper flared—then his companions swore they grew black as ink. He had little sense of humor, took himself seriously, and generally displayed a certain detachment, particularly when concentrating on battle strategy. Discipline among his men was almost nonexistent until the fighting actually began; then dedication to the task was absolutely required. Tenyson once described Garibaldi as "more majestic than meek" but with manners of "a certain divine simplicity." Certainly he was quite the opposite of his ill-assorted crew at Laguna in 1838, a restless lot not well acquainted with the more civilized virtues of honesty, courtesy, or sobriety.

During the quiet days of the occupation of Laguna, Garibaldi had time to miss the plantation ladies he had left farther south. As usual women were attracted to the blond hero, and in Laguna, one more than the rest—a dark, handsome girl of eighteen, Anita, the wife of Manoel Duarte de Aguiar. The attraction was mutual and instantaneous. Years later Garibaldi wrote: "I had come upon a forbidden treasure, but treasure of great value. If any fault had been committed, the fault was mine alone and fault there was! Yes! Two hearts were united with an immense love and the life of an innocent one was broken."

Anita fled Laguna with Garibaldi when the Imperial forces, in a decisive victory, drove the republicans inland late in 1839. It is believed that Anita's husband Manoel

fought on the side of the Empire in subsequent battles and was killed. Later, on March 26, 1842, Garibaldi and Anita were married in the Church of San Antonio in Montevideo.

For about a year after the rout at Laguna the republican guerrilla bands fought and advanced, fought and retreated countless times in the rugged terrain of Rio Grande do Sul. During this period Garibaldi garnered valuable experience in waging war with scant supplies and few comforts. It was that year between November 1839 and the end of 1840 in southern Brazil that prepared him for the worst that Sicily could offer in 1860.

When a son was born to Garibaldi and Anita in September 1840, and the hardships of campaigning began to threaten the baby's existence, it became evident that a move was necessary. President Bento Gonçalves released his Italian volunteer from the insurgent army and sent him south to Uruguay with a herd of cattle—severance pay for services rendered the Republic of Rio Grande. But Garibaldi, though capable enough with the lasso, was no cowboy. He and his family arrived in Montevideo late in 1840 with only a heap of cowhides. The herd had perished en route.

Since March 1839 the Republic of Uruguay had been formally at war against the forces of the Governor of the Argentine Province of Buenos Aires, Juan Manuel de Rosas. Unfortunately the conflict had acquired overtones of civil war when José Fructuoso Rivera retook the presidency from Manuel Oribe, who had succeeded him in the office, and Oribe joined forces with Rosas to topple him. Into this critical situation had come Garibaldi and Anita: out of a revolution into an international war. Garibaldi had been supporting his family by a variety of jobs: teaching, trading, and salvaging, until the government of Uruguay hired him for service in the war against the Argentines in February 1842. This marked the beginning of Garibaldi's participation in what is known in Uruguay as the "Great War," in which he performed five major feats on land and water during the following six years.

The first of these five major episodes was a risky expedition through four hundred miles of enemy territory up the Paraná River. On June 23, 1842, Garibaldi said



Anita Garibaldi

good-by to Anita and led three armed ships out of the Montevideo harbor. At a rendezvous in the River Plate, Garibaldi opened sealed orders and advised his assorted soldiers and sailors that their destination would be Corrientes, Uruguay's only ally, a distant and isolated province, cut off by Rosas' control of the lower part of the Paraná River. For two months thereafter Garibaldi and his men fought enemy sharpshooters, the wind, the capricious muddy river, hunger, shore batteries, merchantmen, and sand bars, until one sunny day just short of the goal the enemy fleet from Buenos Aires, with a superior number of ships, trapped and overpowered the Montevideans in a bend of the river. Garibaldi burned his ships and fled north into friendly Corrientes with the survivors. Later he made his way overland to Uruguay and home. It was on the Paraná expedition that Garibaldi twice ran his ships successfully under the guns of shore installations, raking the banks with fire in a manner he would imitate eighteen years later with a paddle-steamer in the victorious battle for Milazzo, Sicily.

The following year, when besieging Argentines throttled river commerce at Montevideo and choked off its communications with the rest of the country, Garibaldi had his second opportunity to aid the war effort. Although he was officially the officer in command of the Uruguayan Navy, his principal chore of the year became the organization of an Italian Legion in Montevideo, where the beleaguered citizens were preparing a last-ditch defense. The siege situation grew tense and bitter. Former President Oribe, insisting upon his legal right to the unfinished term as president, had established his own extra-mural government on a hill outside Montevideo. With Rosas' help he had ringed the city with enough troops to stifle any attempt to oust him. But shortly thereafter foreign groups in the city began to organize—the French first, then the Italians. On April 10, 1843, Uruguay's Minister of War officially authorized Colonel G. Garibaldi and two assistants to establish an Italian Legion. At first the Legion was almost useless because of lack of organization and internal rivalries, and Garibaldi, never a good disciplinarian, suffered agonies of embarrassment. The defects were finally remedied and the Legion erased the poor impression of its earlier misadventures, but the French legionnaires unfortunately remembered them and poked fun at the Italians' ability to fight. Garibaldi never forgot the slurs and always made it a point to prove his men the better soldiers. At Rome in 1849 he insisted his under-rated Italian patriots could hold their own against the French and proved it until enemy reinforcements with superior armament overwhelmed Rome's defense.

The Italian Legionnaires in besieged Montevideo were clad in red woolen shirts for lack of more standard uniforms. The red shirts had been intended originally for workmen in the *saladeros* where beef was slaughtered and salted for market. Later, in the early days of fighting in Rome, the red shirt became the symbol of the republican ideal and was widely adopted as it was easily within the means of the poorest to purchase. It was the Garibaldian's only real uniform in the Sicilian campaigns of 1860.

No sooner had Montevideo's Italian Legion become a

dependable unit than Garibaldi found it necessary to employ the men in a variety of defensive operations on all sides of the city. On the outer line of fortifications they regularly occupied positions within earshot of the enemy. During the months of siege Garibaldi had his greatest opportunity for observing the techniques of close-quarter fighting he would later have to perfect in Italy: house-to-house movement against enemy sharpshooters, use of the bayonet against sudden charges, careful use of scant ammunition. To protect the beaches and harbor facilities and to supplement his supplies, Garibaldi made the Legion amphibious. His men sailed the small boats of their flotilla out to the enemy supply ships under the cover of night, boarded them, and captured needed materiel. This dual service in both the Legion and the naval operations around the peninsula on which Montevideo was situated was the third major service Garibaldi performed during the war against Rosas.

By 1845 the continuous state of hostilities between the two countries on the River Plate estuary began to receive the exasperated attention of Britain and France, which had commercial interests in both of them. Previous attempts to force Rosas toward a peaceful conclusion of the war had failed. Though the fate of their nationals in Buenos Aires and in Montevideo prompted sympathy abroad, France and England were primarily concerned with protecting these markets and capitalizing on the trade potential of the enormous river systems to which Rosas held the key. Moreover, Brazil was urging the two great European powers to intervene, citing Rosas' threat to Uruguay's independence. And most important of all, the renewed Franco-British entente needed a common objective wherein the two countries could cooperate in a cause to their mutual benefit. In August 1845, French and British naval vessels massed to proceed north up the Uruguay River to re-establish river trade. Garibaldi and half the Italian Legion were to go along, presumably to attack the enemy wherever possible, then to remain in the interior as a rallying point for scattered remnants of President Rivera's armies. As the fifteen vessels of the expedition pushed north, Garibaldi was able to persuade some of the gauchos along the route to assist the Legion in shore raids that were made to round up horses and cattle for future use. The destination of the expedition was Salto, about 185 miles north of the mouth of the Uruguay, in the northwest part of the republic. This long-suffering town was evacuated by the resident enemy shortly before the allies landed there in October 1845. It was during the following ten months of garrison duty that Garibaldi was provided a fourth opportunity to write a page in the annals of the "Great War" in the battle of San Antonio.

On February 8, 1846, a Uruguayan general and his men, returning from Corrientes Province, were to join their compatriots at Salto. Garibaldi, some 180 Legion infantrymen, and a squad of native cavalry set out to meet the troops at Arroyo San Antonio, where some enemy resistance might be met. His forces arrived to find a huge array of enemy cavalry and mounted infantry. Garibaldi directed his foot soldiers to occupy the ruins of

an abandoned house; from that shelter, between one o'clock in the afternoon and nightfall, the Legionnaires fought off furious attacks and suffered many casualties even though they were able to inflict considerable damage on the enemy. After dark the risky but essential retreat to Salto was effected. Numerous wounded were transported, unity was maintained, and captured materiel dragged along, while the enemy pursued in vain. Meanwhile, at Salto, an officer of the Legion had stubbornly refused to surrender the garrison although an enemy messenger had reported Garibaldi killed and the Legion destroyed. Later that night, after the weary Italians were safely back in town, the newcomers from Corrientes that they had been looking for arrived without incident. They had been delayed by a shortage of horses, and had escaped the notice of the exhausted enemy. Thus the battle of the San Antonio, though certainly no victory for the Uruguayans, had both preserved the town and protected the arrival of reinforcements. It earned much praise for the Legion, and Garibaldi's fame gained luster in Italy via Mazzini's ceaseless efforts to publicize the "republican" hero who, it was hinted, would some day return to fight for freedom in the homeland. Another battle on May 20 of the same year ended in victory for the Legion but was never given the same recognition as that terrible day at San Antonio.

Provisions were scarce as winter closed in on the garrison at Salto, and the cattle supply was constantly interrupted by enemy raids. Friction arose between officers, debts piled up, misery mounted; by mid-July the French and English admirals in Montevideo agreed with President Rivera's government that the Italian Legion should be recalled from its mission up the Uruguay; by the end of the year Garibaldi and his men were again in Montevideo.

Unfortunately the situation in the city was not much better than at Salto early in 1847. Montevideo was thoroughly demoralized. More battles were being fought between antagonistic factions within the government than against the enemy. It appeared that foreigners were making the major decisions, especially when Garibaldi was named to command the Army of Montevideo—his fifth and last notable role in the defense. There is a story, probably apocryphal, that Governor Rosas suggested to General Oribe that they try to bribe the new head of the army to capitulate; Oribe replied that he had tried all means but that Garibaldi was stubborn and impossible to buy off. At any rate, personality conflicts and politics accomplished what bribes could not when Garibaldi resigned his position as army chief only a few weeks after his appointment.

Along about the middle of 1847 news from Italy was increasing, and with it the optimism of the patriots in exile; day by day the opinion ripened that the time was near for the long-awaited return. Newly elected Pope Pius IX was apparently quite liberal in contrast to his predecessor, and "*Viva Pio Nono e la libertà!*" became the cry both in Italy and among the Legionnaires in Montevideo. On October 12, 1847, Garibaldi and another equally fervent compatriot wrote a letter to the apostolic nuncio



Bento Gonçalves da Silva. Garibaldi fought along with him in Rio Grande do Sul

in Uruguay offering their services to His Holiness, who seemed to favor war against the hated Austrians then controlling northern Italy. Nothing came of it, but the decision to return to Europe was now firm. In December Anita, with their three children, embarked for Genoa. When they landed in the spring, wild celebrations broke out as the people took her arrival as proof that the military genius they had heard so much about would soon be among them. And sure enough, on June 21, 1848, Anita's husband and some three score Legionnaires and volunteers arrived at Nice from Montevideo in their ship the *Speranza*. So ended twelve years of preparation in the arts of American-style warfare for Garibaldi, and so began his great years of struggle for the Italian nation.

A spectacular popular uprising in Milan had driven out the Austrian occupation in March 1848, while Garibaldi was still in Montevideo. By the time he arrived back in Italy, lack of unity, lack of men, and poor leadership had let the first advantages slip away. Further disappointment awaited the Legionnaires when their personal assistance was rejected by King Charles Albert of Piedmont, who straightway lost Milan to the Austrians again. But the Garibaldians refused to recognize the subsequent armistice, and with Mazzini himself occasionally marching with them, they continued to fight the Austrian army in the Alps. Here for the first time the people of Italy saw the gaucho-style guerrilla warfare that, although unsuccessful at that time, inspired many who later would wear the red shirt.

After the brief and fruitless Alpine campaigns, Garibaldi moved to Central Italy, where he hoped to form a new Italian Legion around the nucleus of the old Legion he had brought from Montevideo. For weeks the men suffered privations similar to those they had known at Salto—little food, scant clothing, no money. In spite of their poverty, however, volunteers were steadily attracted to the Legion's ranks. While the new Legion was forming, liberal elements were wresting power from Pius IX, who unhappily had failed to maintain his original liberal tendencies.

Early in 1849, the Roman Republic was actually proclaimed with Mazzini a member of the governing triumvirate. Garibaldi and five hundred Legionnaires were summoned to Rome to help extend the new order but found themselves in a defensive situation—France and the Kingdom of Naples had sent armies to restore the

Pope's rule in Rome. When hostilities began, Garibaldi and his "wild tigers of Montevideo" surprised everybody by fighting skillfully and savagely in defense of the great old city and the republic within it. Categorically rebuffed, the French withdrew temporarily, pretending to await the results of a peace-making mission while actually building up their troop strength and supplies for another attack. When it became obvious what the French were up to, the Triumvirate asked Garibaldi for his advice; he said simply that he should be appointed "dictator." He only meant that he should be the *caudillo* of the situation—the leader, father-figure, protector, and head of government rolled into one for convenience and efficiency, as Bento Gonçalves had been in the republican struggle in Rio Grande do Sul, with no hint of the cruel or ulterior motives of a dictator in the modern sense of the word. This, nevertheless, was not received kindly by Mazzini and the two fell to quarreling; the Triumvirs appointed as commander-in-chief not Garibaldi but a "regular" military man even though the Legion's colorful chief remained unquestionably in charge.

Early in the morning on June 3, 1849, the French mounted a heavily supported surprise attack at a strategic point of Rome's defenses. A month of siege followed, during which the red shirts refused to surrender. Siege was not new to Garibaldi, but the weapons were. Breaching batteries kept up a continuous cannonade, and on June 30 Rome fell. The Republic was no more.

Anita, in spite of advanced pregnancy, accompanied Garibaldi and his men on a hazardous retreat through the mountains and valleys of Central Italy. They were spreading the gospel of future Italian unity, but always fleeing the incessant persecution of the French and Austrians. Anita fell sick with fatigue and complications resulting from her condition, so that at last Garibaldi, desperately eluding his enemies, begged refuge for her in a dairy farm in Romagna near the Adriatic coast. There she died on August 4, 1849, and was hastily buried nearby. Garibaldi was forced to flee almost immediately, making slow progress back to the west coast of Italy whence, a month later, he escaped in a small boat and continued inland to Piedmont.

During the decade following the failure of the Roman Republic, Garibaldi stayed in many places: Tangier, New York, Lima, London, and finally on the tiny island of Caprera, near Sardinia, where he built himself a Uruguayan style ranch house. He lived for the day he could resume the struggle. By some curious alchemy, too, during these ten years, many, including Garibaldi, became reconciled to the idea of Italy united as a kingdom instead of a republic, with Victor Emmanuel the "heir apparent" to the crown of the nation-to-be.

At last one night in May, 1860, at Genoa, a thousand volunteers with Garibaldi as their chief packed themselves into two old vessels, loaded aboard cases of obsolete muskets, picked up ninety thousand lire in cash, and set a course for Sicily. Within the week, they landed on the western end of that island. This time Garibaldi was elected dictator without opposition as the people rallied to his call to oppose the Neapolitan garrison, while Victor

Emmanuel and Cavour pretended dismay at the invasion of a neighbor state. Again Garibaldi took upon himself full responsibility for the entire endeavor in the manner of a great *caudillo*, eschewing violent disposal of captives or political opposition, and without thought of personal gain. The Red Shirts moved across the island, capturing Palermo from twenty thousand regular Neapolitan troops, and in June took the picturesque town of Milazzo. In July they moved on Messina at the extreme eastern end of the island and captured the city without bloodshed from a demoralized enemy.

While the size of the volunteer army in Sicily waxed and waned from time to time, by mid-August three thousand seasoned troops were ready for the final phase of the war to free the Kingdom of Naples from its Bourbon overseers. On August 18, the Garibaldians were ferried from Sicily to Italy at a spot hidden from the enemy and began the three weeks' march north through the mountains of Calabria to the capital of the Kingdom. On September 6, Garibaldi was hailed as the "Liberator" in a mad, tumultuous welcome as he entered Naples, where King Francis had, only the day before, fled his kingdom forever. But the war was not yet over: one last, huge battle remained to be fought at the Volturno River, where thirty thousand Bourbons were massed for a final effort to stop Garibaldi, who was commanding seventeen thousand raw recruits and three thousand veterans. Skirmishing persisted for half a month, then when a pitched battle materialized, the Red Shirts found themselves on the defensive for the first and only time during the entire campaign—more or less knotted together while the enemy fanned out around them. It was failure of the Bourbons effectively to direct the unwieldy spread of troops that, in the final two days of fighting, gave victory to the Italians and successfully removed a major obstacle to the creation of an Italian nation.

A plebiscite in October made King Victor Emmanuel welcome as "Constitutional King" of Italy. Garibaldi willingly resigned the dictatorship in his favor, but he felt the chill of Count Cavour's purposeful dissolution of the Red Shirt army, which was not to be allowed to make further campaigns against the governments of Rome or Venice. But he had only himself to blame. His immense popularity and military success were deemed prejudicial to Cavour's plan for the King's control. On November 9, 1860, with a bag of seed corn slung over his shoulder to plant on Caprera, Garibaldi boarded a ship for home. However, his participation in the affairs of his much-loved country continued for many years until his death in 1882.

However great his fame resulting from European triumphs, Garibaldi derived most satisfaction from his American experiences. As an old man he wrote: "I am always happiest in America. The Americans seem to understand me and my ideals for Italy better than others do." His youth, good health, happy association with Anita and the children, and wholehearted appreciation of the physical beauty of America during the years spent in Brazil and Uruguay all contributed to what were unquestionably the best years of his life. The New World had served him well; the Old World profited by it. ☞



EUROPE LOOKS AT THE “COSMIC RACE”

STOCKHOLM COLLOQUIUM ON MESTIZAJE IN AMERICA

MAGNUS MÖRNER

SIMÓN BOLÍVAR defined Latin Americans very well when he said, in Angostura in 1819, “We are not Europeans, we are not Indians, but a type intermediate between aborigines and Spaniards.”

Three years earlier, a traveler in Argentina, Captain Jean Adam Graaner, had written of this in more detail: “The *criollos*, or descendants of Spaniards in the Americas, make up the dominant class [in the provinces of the River Plate], although they are more or less mixed with the Indian race or with Africans. In Buenos Aires,” he reported, “they still brag a great deal today that the blood of the inhabitants has remained tolerably pure or with little admixture of African blood. . . . In Córdoba the color of the inhabitants begins to darken visibly, and the number of mulattoes and mestizos increases as one goes into the interior. In the province of Santiago, the inhabitants are almost more Indian than *criollo*, but at the same time lighter and more yellowish than the Córdobaans. The language changes in the same ratio.”

Captain Graaner was a Swede. His remarks were recently quoted in his own country by the eminent Argentine historian Dr. Ceferino Garzón Maceda, during the colloquium on *mestizaje* (crossing of races) in the Americas that was held in Stockholm last August. Despite geographical distance and other obstacles that tend to limit



At Stockholm Colloquium: Prof. Alvaro Jara, University of Chile; Ceferino Garzón Maceda, Director of Institute of Americanist Studies, Córdoba, Argentina; Pierre Monbeig, Director of Institute of Latin American Studies, Paris

commercial and cultural ties between Sweden and Latin America, Sweden has always had a nucleus of people especially interested in that area. The Latin American colloquium, one of the most recent expressions of this interest, took place in conjunction with the eleventh International Congress of Historical Sciences, a meeting held every five years. Organizer and host to the colloquium was our Institute of Latin American Studies, part of the Stockholm School of Economic Sciences. The theme of *mestizaje* was selected for its international as well as its historical interest, and for its many ramifications. Enthusiastic support for this choice, and valuable help in organizing the meeting, were received from Dr. Silvio Zavala, President of the Commission on History of the Pan American Institute of Geography and History, which I visited during a study trip to Mexico in 1958.

Before the colloquium I prepared a historical and bibliographical paper on the subject, and in it I put special emphasis on the distinction, too often neglected, between biological *mestizaje* and the social and cultural *mestizaje* referred to by anthropologists as "transculturation." I also felt that, to clarify concepts, it was essential to give special attention to interdisciplinary collaboration in this field—among historians, anthropologists, sociologists, geographers, and linguists. Four experts prepared the main papers for the colloquium. Prof. Richard Konetzke, a German historian, studied racial mixing in terms of Spanish legislation. Prof. Woodrow Borah of the University of California examined the possibility of basing historical studies of the subject on demographic information. Prof. John P. Gillin, of the University of Pittsburgh, reported on the social transformation of the mestizos. Dr. Wigberto Jiménez Moreno, of the Mexican National Institute of Anthropology and History, discussed the social and historical character of racial mixing in Mexico.

The conference was attended by forty-four scholars

from eighteen countries of the Americas and Europe. One of my colleagues who was very helpful in planning it, Dr. Sverker Arnoldsson, unfortunately could not be with us. He had died in November, 1959, but was well remembered at the colloquium, where we distributed copies of his new work *The Black Legend: Studies on Its Origins*.

We devotees of Latin America make up a close circle of friends, a sort of a family, although of course somewhat heterogeneous and international, so our gatherings are naturally rather informal. Participants included representatives of religious orders as well as orthodox Marxists, and representatives of Spanish interests as well as Indian interests, but this caused no tensions or irritating arguments during the discussions.

The colloquium lasted only one day, but considerable ground was covered. Dr. Zavala noted that this was the first time that the International Congress of Historical Sciences had dedicated an entire day of sessions to Latin American subjects, with such wide geographical representation. Perhaps one of the most dedicated students of Spanish American colonial society, Professor Konetzke has edited an important series of thick volumes entitled *Colección de Documentos para la Formación Social de Hispanoamérica, 1493-1810* (Collection of Documents on the Social Formation of Spanish America, 1493-1810), published in Madrid, beginning in 1953. Special weight was therefore added to his main conclusion that Spain, during the colonial period, "respected free marriage in principle and favored fusion of the white and Indian races if this fusion were produced through legal marriage." On the other hand, "it could not take effective measures against extra-marital sexual relations, but relegated illegitimate mestizos to an inferior legal status." Konetzke's remarks were praised in the ensuing discussion, and Dr. Alvaro Jara of Chile pointed out that when one studies the realities of colonial life "he shouldn't be fooled by the smooth, somewhat musical tone generally found in the legislation."

Professor Borah and Dr. Sherburne Cook have spent many years in research aimed at reconstructing the demographic history of Latin America, and have given special attention to Mexico. As Borah said, one must always remember that although *mestizaje* theoretically means a mixture of Indian with Portuguese or Spanish, it really embraces a mixture of at least three races. But only a third of the Negroes brought over as slaves were women, and this has tended to reduce the importance of that race in the melting pot. In addition, and quite correctly, he cautioned against confusing culture with race. His principal theme was the methodology necessary for a serious quantitative study of racial mixture. He analyzed one source of data after another: tax lists of Indians, parish registers, general censuses, and so on. He indicated various ways in which these sources could be used and cited advanced statistical methods of analysis that could be applied.

Professor Gillin's paper on the social transformation of mestizos was based on interviews and observations made by this renowned sociologist and anthropologist

during many years of field work in various parts of Latin America. He maintained that the mestizo's social status is becoming more and more respected, that "pure lineage" today does not mean much even in the traditional upper class, and that the genealogy and racial characteristics of an individual will become less and less important under the influence of the principal socio-political tendencies and forces transforming all Latin American society today. Gillin's report on the contemporary sociological and psychological aspects gave invaluable perspective to the historical theme.

Dr. Jiménez Moreno, discussing *mestizaje* in Mexico, "one of the most balanced mestizo countries in the Hemisphere," offered an unusual hypothesis to explain the marked difference between attitudes toward racial mixture in Latin America and in the United States. He suggested that Protestant Anglo-Saxons who settled in the United States were assiduous readers of the Old Testament and therefore imbued with the racial exclusivism of the people of Israel; consequently they did not want to mix with other races. On the other hand, the Spanish and Portuguese colonists, Catholics whose often scanty knowledge of the Bible was based mostly on the New Testament, which is more tolerant in this respect, felt no repugnance concerning racial intermixture on religious grounds. Spanish historian Ciriaco Pérez Bustamante said later that Spanish attitudes toward racial problems in the New World were marked by "the lack of a categorical, doctrinal formulation of racist principles that would invalidate the Catholic postulate of natural brotherhood of men, or that would closely limit mixing."

Man is always to some extent influenced by his natural

surroundings, so comments made on geo-climatic conditions and their relation to racial differences were most apropos. Dr. Víctor Raúl Haya de la Torre, Peruvian scholar and political leader, discussed the unusual biological qualities of the Andean Indians. In the high altitudes only mestizos whose Indian ancestors were physiologically adapted to the conditions of the region have any future, he said. Prof. Thomas Mathews of Puerto Rico pointed out that Haya de la Torre's statements were also applicable in principle to lowland tropical countries where the white population has found it so difficult to thrive. This historian also brought up an interesting problem that remains to be solved. In the days of Negro slavery in the Caribbean, only a continuing importation of Negroes could prevent their numbers from diminishing, despite the slaveholders' economic interest in their increase; later, when at times the living conditions of the Negroes became even worse, nothing could stop the Negro and mulatto population explosion in the Caribbean. What could be the explanation?

To be of value, any discussion on a Latin American subject must address itself again and again to individual regional and national situations. In addition to the excellent report on Mexico by Dr. Jiménez Moreno, we heard a fine paper by Dr. J. M. Siso Martínez emphasizing the special characteristics of Venezuelan social evolution. According to that astute observer, "The process of racial mixing that began with the discovery and conquest of the area was hastened by the storm of war. In Venezuelan history war has been a social leveler." Anyone who has read Rómulo Gallegos' *Pobre Negro* (Poor Negro) will have received the same impression.

Dr. Wigberto Jiménez Moreno, Mexico; Prof. Richard Konetzke, Germany, and Prof. Woodrow Borah, United States



Dr. Jara emphasized the role of war in the development of the Chilean mestizo, in this case the frontier wars with the valiant Araucanians in the south throughout the colonial period. He pointed out that forced relocation of recalcitrant Indians from one zone of the Spanish colonial empire to another was significant because of the Indians' very diverse characteristics.

Concerning the vast River Plate region, in addition to the contributions of Dr. Garzón Maceda, we heard the young German scholar Dr. Manfred Kossok of Leipzig present a penetrating analysis of racial mixture in the Argentine *Litoral* region, and Uruguayan historian-sociologist Prof. Carlos Rama gave a very significant talk on the gaucho, "a case of *mestizaje* of free herdsmen." The River Plate region's extensive cattle ranches and its hazy boundary with Brazil, according to Rama, have produced a special type of mestizo, the gaucho, "a free proletarian, in a continent where poverty is almost synonymous with slavery or servitude."

Brazil was unfortunately not represented at the meeting. It is to be hoped that this defect will be remedied at any future conference on this subject, since Brazil is the largest country of the region and has important and distinctive interracial characteristics, which incidentally have been lauded by Stefan Zweig. But, as Dr. Haya de la Torre wisely pointed out, one must not pay too much attention to present national boundaries, but should instead consider geographic regions, for they tend to demarcate racial and economic patterns more naturally. The Peruvian scholar also underscored the need for remembering that racial mixing is still going on. "*Mestizaje* is a process," he exclaimed. "We can study it in retrospect when speaking of the Indian, the Spaniard, the Portuguese, and the Negro, but today a new mixing is occurring in Latin America, giving rise to something that Vasconcelos in his happy days called the cosmic race." This was an allusion to the influx of immigrants from Asian countries and non-Hispanic countries of Europe, a mixture that Haya de la Torre called unusually dynamic.

Of course racial mixing is not a subject of interest only in Latin America. Fair-haired Bailey W. Diffie, a

Victor Raúl Haya de la Torre of Peru addresses Colloquium. Beside him, Dr. Silvio Zavala of Mexico, Chairman



U.S. professor, declared "I don't know what a mestizo is, but I know I am one." He said he was Irish on his father's side, but Indian ancestry on his mother's side almost qualified him to receive Indian lands somewhere in the United States. He mentioned another interesting case, a college classmate of Indian lineage who for some reason was not able to acquire Indian lands. This man was not considered an Indian, although his relatives who had Indian lands passed as Indians. In other words, economic condition sometimes determines whether an individual is an Indian or not. "We have all seen and continue to see the same thing in Latin America," he said. Therefore, he concluded that "race doesn't mean anything," and all the discussion about present-day *mestizaje* was "worthless."

The time had come to clarify terms, and it was Mexican anthropologist Dr. Juan Comas who did it. He explained that for an anthropologist *mestizaje* is always a biological term, signifying a racial mixture. The mixture of cultural elements that accompanies or occasionally precedes or follows this racial mixing can in no way be called *mestizaje*; one must use a different term, such as "acculturation," or rather, as another speaker suggested, "transculturation." One should not speak of "cultural inheritance" either, Dr. Comas affirmed emphatically: "Culture is not inherited, culture is learned." Referring to Dr. Diffie's statement, he maintained that "the rich Negro is still a Negro," and that "today the factor of color and race still plays a part—I don't mean that it plays the dominant part, but a part—in the matter of social classes. And historically, its importance cannot be overlooked."

If the scientific study of the history of racial mixture seems complicated and difficult, this is even more true of the vast process of transculturation. The Spanish ethnohistorian Dr. Leandro Tormo Sanz touched on the linguistic side of the problem, the assimilation of Indian words by Spanish and Portuguese and the assimilation of European words in various Indian languages.

But the colloquium was more than a forum for exchanging general ideas and opinions; it gave birth to some concrete proposals and suggestions worthy of future study. Franciscan historian Brother Lino Canedo proposed to Professor Konetzke the compilation of documents concerning racial mixture, including basic legislation on the subject, ecclesiastical documents, and some evidence of the reaction of mestizos themselves to their legal status. Dr. Virginia Rau, Portuguese historian, mentioned that an institute in Portugal was preparing publications to evaluate the impact of racial mixing on Portuguese society. We must not forget that Caucasian-Negro mixture also took place in Europe. Another suggestion, by the French geographer Dr. Pierre Monbeig, who specializes in Brazilian affairs, was preparation of an atlas showing the development and extent of racial mixture.

All seemed agreed that the colloquium should not be allowed to remain as an isolated episode in the study of this important subject, but should be regarded as only a beginning. ☺



Dr. David F. Kahn meets girls of School for the Deaf in Santiago, Chile

Training the deaf

A U.S. psychologist visits Chile, Argentina, and Uruguay

GEORGE MEEK

MOST SCHOOLS FOR deaf children in Chile, Argentina, and Uruguay are severely handicapped by a lack of adequate facilities and trained psychologists. This is the conclusion of Dr. David F. Kahn, a U.S. clinical psychologist who spent two months visiting these schools and also psychological clinics, hospitals, rehabilitation centers, universities, and training institutions there.

Dr. Kahn, director of psychological services at the

Lexington School for the Deaf in New York, came back with the impression that in general the private institutions in the three countries are better equipped and better run than the public ones. If he had to single out one particularly outstanding institution, he would cite the Crippled Children's Rehabilitation Institute in Mar del Plata, Argentina. This institute, he says, has the finest equipment and staff possible.



Students at Model Oral Institute in Buenos Aires use modern equipment in speech therapy class

Traveling under the auspices of the U.S. State Department's cultural exchange program, Dr. Kahn lugged along boxes of psychological tests, technical journals, and scientific papers. At lecture after lecture he demonstrated and explained psychological testing techniques used in the United States that might be profitably employed in programs for the deaf in the countries he visited. The idea for his tour grew out of the visit to the United States several years ago of Mrs. María Teresa Bianchetti de Pereyra, director of the School for Deaf-Mutes in Montevideo. She came on an exchange grant and discussed professional problems with several U.S. specialists, including Dr. Kahn.

There are three general types of schools for the deaf: those that teach sign language or finger spelling, those that use the oral method, and those that employ a combination of both signs and oral techniques. Under the oral method, which is the only one used at the Lexington School, speech is taught to the pupils as the major mode of communication. Lip reading, auditory training, and the use of individual and group hearing aids all play a part in this. Experts are not agreed on which method is superior, but Dr. Kahn personally favors the oral method because he feels that individuals trained by that method can become "first class citizens" and are not limited to communicating with people who know the sign language. Most of the schools in the three countries visited teach the combined techniques, but the School for the Deaf in Montevideo and the private Model Oral Institute in Buenos Aires are primarily oral schools.

In Chile, Dr. Kahn visited the School for Deaf-Mutes directed by Tito Fernández. Like most of the schools for the deaf in South America, it is residential. This is necessary because in each country there is usually only one national school for the deaf, located in the capital city, and pupils from the entire country are sent to it. In Argentina also, but not Uruguay, the deaf boys and girls attend separate national schools.

Chilean children do not enter the School for the Deaf until they are about eight. With increased budgets and improved facilities Dr. Kahn believes the program could be expanded to rehabilitate children during their earlier formative years.

A lack of funds is seriously handicapping nearly all of the institutions that Dr. Kahn visited. While in the United States a great deal of money is supplied by private sources and foundations, this is the exception



At Crippled Children's Rehabilitation Center, Mar del Plata, Argentina, Dr. Kahn demonstrates an intelligence point scale

rather than the rule in South America. The money pinch is felt not only in equipment and facilities but in teacher training as well. With the exception of the private school for the deaf in Buenos Aires, Dr. Kahn found little or no teacher training for work with the deaf, but he points out that efforts are being made to develop and expand such programs. Public institutions in Chile, Argentina, and Uruguay also have to cope with disinterest on the part of the general public, and with a civil service system that prevents directors from freely hiring and firing personnel or utilizing them according to the best interest of the children, Dr. Kahn reports.

Most universities in these three countries are just organizing their psychology departments and beginning to train specialists, who are urgently needed. As yet the countries do not have certification or licensing standards for clinical psychologists, but these will undoubtedly be adopted as more and more are graduated. Until now, says Dr. Kahn, there have been few opportunities for a professional psychologist to earn a livelihood there, and the government and the people have not fully appreciated the need for their services. There are some excellent books on psychology written in Spanish, but the scarcity of works translated from other languages makes it difficult to train specialists in the latest techniques. In Montevideo, Dr. Kahn worked with a group of psychologists as they were setting up the Uruguayan Psychological Association. This should do much for the professional status of psychology there. At present, many individuals practicing psychology are self-made psychologists, who have worked in some sort of a clinic and taken a few courses. A similar problem still exists in the United States, where a major part of the annual budget of the American Psychology Association is spent to protect professional standards against damage by the fraudulent claims of self-styled psychologists.

As a result of the lack of funds and qualified psychologists, many institutions have not been able to make differential diagnoses. Some schools for the deaf therefore include feeble-minded or emotionally disturbed children, as well as some who have only a partial hearing loss. The program the latter children need is entirely different from that needed by those who are completely deaf. Some of the children are victims of brain damage. The aphasic child, for example, does not respond to sound, not because he cannot hear but because of perceptual problems. He seems to be unable to use comprehensive language

because of some deficiency in the central nervous system. Dr. Kahn has urged the U.S. Government to provide grants for Latin American psychologists to come to the United States and study the diagnostic assessment of and special teaching techniques for the aphasic child.

Before professional groups in the three countries Dr. Kahn spoke on "Total Education of the Child," "New Methods in Psychotherapy," "Problems in Clinical Psychology," "The Psychologist's Role in a School for the Deaf," and "The Use and Importance of Psychological Tests."

The last topic was especially well received. Some of the tests Dr. Kahn demonstrated and left with the institutions were popular intelligence tests used in the United States that contain both verbal and non-verbal parts. For example, the Wechsler Intelligence Scale for Children can be used with deaf children by employing only the non-verbal performance items. The Grace Arthur Scale is a performance test that can be used with pantomime directions. The Columbia Mental Maturity Test needs no verbal directions or verbal responses and is useful not only with deaf children but also with those who have other physical handicaps. To take it a child must merely be able to point in some fashion to the correct response. The Chicago Non-Verbal Test and the Raven Progressive Matrices can also be used to test the I.Q. of individuals with language problems.

Also demonstrated were the Bender Visual Motor Gestalt Test, helpful in determining brain damage and emotional stability; and the Mooney Problem Check Lists, a written personality inventory that seems to point up areas of conflict the child is having difficulty with. Both these tests can be used only with older deaf children who have learned to read. The Vineland Social Maturity Scale, answered by the parent, helps measure the child's social intelligence and development. A personality test still considered in the experimental stage, the Thematic Apperception Test, was also demonstrated. Dr. Kahn is convinced that the schools visited would benefit from ex-



Dr. Kahn with staff members at School for Special Education, Montevideo, Uruguay

panded testing facilities. They are making some efforts to assess the intellectual potential of their pupils more effectively.

Dr. Kahn's most extensive visiting was done in Buenos Aires. He talked with parents, teachers, and students at the private Model Oral Institute, the Municipal Institute for Child Re-education, institutes for deaf boys and deaf girls, the School for Special Education, the General San Martin Clinic, and the Children's Hospital. At the Mar del Plata Crippled Children's Rehabilitation Institute Dr. Kahn praised the approach as well as the fine equipment and professional staff. "There they combine the skills of many professions to find answers to the problems involved in rehabilitation," he said. "The staff considers not only the disability of an individual, but his concept of himself in his disability, and his family's attitude. The social, psychological, and vocational sides of the problem are considered just as important as the medical aspect."

When Dr. Kahn returned to the United States he urged the State Department to continue exchange programs in the field of psychology. The sincere interest on the part of the officials of the institutions he visited, and the progress they have made, he said, indicate that the problems they face may be overcome. ☺

Students of Santiago School for the Deaf stage pantomime play Memories of My Childhood



THE DEATH OF TOMÁS

A short story by **PORFIRIO DÍAZ MACHICAO**

Illustrated by **JAN SCHREUDER**

THE RIVER, which flows on and on until it is extinguished in the sea, passes in front of the cave in the soft talc of the hill, now being used for shelter. Here sleep the miserable ones. They have come from all the latitudes of happiness; they have fallen into the canyons of the outcast and the lost. When it is meal time, each brings his contribution, in some strange metal can, found on a rubbish heap. Over the years, their trembling hands have clawed through every heap of cinders, every garbage pile; even as their souls have known every kind of useless search.

Strange lives, like those of saints, bandits, masters, dogs. Strange lives, tied by the bonds of affliction to the beacons of death.

For death also sends forth its beams of hope, from the shore of the untamed sea. The sea too has its swells of uncontrolled passion.

How sad that no star ever fell into the sea!

They are all in the cave now, gathered around their dead brother. His face is the color of the earth, dirty and ascetic, and motionless. His unclosed eyes, free of anxiety or hope, stare into the distance like those of a dog struck by a car.

The dead man is like a green priest, wrapped in his ragged soldier's cloak that, when he was alive, sieved the wind, in the bashful caress of him who has nothing, no tomb, no mourners.

His name was Tomás.

He had died a few hours ago, silently, without tears. He made no last request, he asked no help.

His eyes, canine and glassy, like windows filmed by the fog, gaze toward the sky, a sign that God has called him to His side.

After all, what had Tomás asked of the God of the heavens? Nothing, nothing at all.

He was a man without desires. He was an ideal man for the high country.

The others look at him, absorbed, and by the light of the tiny fire their shadows play about the walls of the cave. The heads of these figures are mysterious. The bodies, elongated by the caprices of the light, look like Greek mystics. No one mourns. They watch stoically, feeling no sense of farewell. The dead man is really in a state of grace, as if he longed for the eternal darkness when the fire has burned out.

"Could we say an Our Father for him? Does anyone

remember a prayer?"

Simón, Felipe, Mateo, Bartolomé, Tadeo are silent. They look at each other without speaking, assenting that they know nothing: no prayer, no lament, no farewell, not even a dog's wail of mourning.

"A dog will come. It always happens when someone dies by moonlight."

The moon, like a white calling card, penetrates the shadows of the cave. And a wretched dog approaches.

Juan moves slowly, picks up his small brass bowl, and puts it in front of the dog, at a spot where the moon has turned a patch of earth into silver. The poor bony beast eats, licking it clean with an unquenchable appetite. Then he goes off into the shadows, near the river bank, and bays loudly.

Andrés repeats:

"The dog is seeing his soul." The moon shines, lead-hued, over the anguished spiral of the howl.

"Tomás is going away. It is Tomás' last trip."

Pedro and Pablo concur.

"The last. Like us, he has not left the keys of the house."

Andrés, Santiago, and Lorenzo, who know they have lived too long, laugh cynically:

"The keys of the house with no door. The keys of the cave. The keys of the house where scarcely so much as a louse awaits our return."

"Is there any food?" Andrés asks.

"This is the day of the dead, we don't need to eat."

"Then give it to the dog, and to the other dogs, to all the dogs of the ravine who hunt through the refuse before we do."

In the moonlit night, they call the dogs.

They come, and eat, and howl rhythmically, they cry out their strange poem of pain and mystery. They help Tomás on his way. They lead him, with their cries, to the feet of the Lord.

The dead man has no shroud, no last rites, no one to care for him. The river, like a great tear, weeps for him in the torrent of waters that rush against the stones. It is the only river, the Choqueyapu, that knows how to cleanse both the dirt from the rocks and the stains from souls.

Like a psalm beatifying misery, forming a duet with the drawn-out howling, under a moon that appeared like a host on the frozen altar of the mountain, the river flows

toward the sea.

Bartolomé speaks in a hushed voice: "This river doesn't know how to carry troubles away. It throws them out on the bank, where we are."

His fellows pay no heed.

Now the moonlight has reached the feet of the dead man. All this time his deep, fixed eyes have been gazing heavenward.

Pedro looks at him, emotionless, in stony calm, and thinks a rosary of thoughts about Tomás.

"One day he found love, but it flew from his hands like a swallow. Another day lust claimed him, and destroyed his body. He didn't have time to be rich, because bad fortune slowed down the watch of appointments with opportunity. Poor Tomás! Now he is cut off from love, lust, ambition—His cast-off remains now only the earth will receive into her bitter, fertile breast. He was dead before he died. Now he is leaving us."

"We'll take him at daybreak."

"Where?"

"Beyond the river and up the hill, we'll come to the morgue of the hospital. There they'll put him in the black car, and throw him into some grave, in the cemetery."

"Won't they say we killed him?"

"Hunger killed him. Let them put hunger in jail."

Then Juan, of the blue eyes, the long hair, the grey beard, stands in front of the corpse and makes the sign of the cross.

"In the name of the Father, and of the Son, and of the Holy Ghost—"

"We don't know any of them!" interrupts Bartolomé, laughing stupidly—he of the shaggy head, the lips stained by the coca leaves he chewed.

But Juan, patiently, his hand still raised in blessing, answers gently: "God is the last thing left to us, and we are closer to Him than all other men. Be quiet, Bartolomé, and don't forget what the scriptures say: all iniquity shall stop her mouth."

The light of his meek eyes fell on the dead man, and his lips said: "Our Father, he is in Thy grace. Receive him at Thy side. Tomás has left behind love, ambition, passion, quiet, and hunger. His humble dinner bowl is empty, but when it had been filled by kind people he shared it with us. He never once showed the stubbornness others call firmness. He asked for nothing. He wanted nothing. He had purified himself, very early, by forgetting. He claimed nothing as his own. If he was robbed, he asked no restitution. When he was insulted, he did not denounce the outrage. When he was beaten, he did not take note of

the wounds. When things were seized from him, he did not demand their return. He never had any wealth and never envied his neighbor. He walked barefoot, groping his way. He never hurried. For him, nothing was urgent. Like the sea, he awaited the blast of the hurricane, but he protected himself by seeking shelter in a corner of the cave. The river was his prayer. The river, dirty, but with a haunting voice like a long chapter of the Gospel. When he was ordered, he obeyed, and killed. He was a man of war. His clothes were those of a soldier killed in the trenches whom he had buried while bullets rained upon him. He was heroic and silent. He suffered and kept his peace. My God, he is Thy most holy creature, naked in body and soul. Receive him in the embrace of the stars in Thy eternal night! The mystics say the glory of the world is always accompanied by sadness. Tomás had no glory, no base self-esteem. When he speaks, at Thy right hand, he will speak for us. Hear him!"

When it was dawn, the beggars put him on their shoulders and carried him away. They crossed the water, stepping on the sharp stones hidden beneath the surface, and climbed a rough path. When they reached the top of the opposite bank, the sun shone on the cold face of Tomás and on the shoulders of the men.

The doctors and nurses looked at them with astonishment and distrust. They were so dirty they looked like rubbish, refuse, the black earth itself. All, like the dead man, wildly dressed, their clothes covered with patches in many colors. Where a thread was missing a bit of wire appeared, scratching the dark skin.

They laid him down on the marble in the morgue. After many years, now that he was dead, Tomás had a comfortable bed! Beside him, on another table, a cadaver displayed his abdomen quartered by the anatomists. At his head, a long wax taper seemed to sigh.

Juan said, rhythmically: "With two wings man raises himself over earthly things; with simplicity and purity."

"Outside, louse-covered vagabonds!"

Once again, the blue eyes of Juan met the merciful gaze of God.

When they were back in the cave, in the deep moonlit night, and had laid their heads to rest on the dirty piles of straw, Juan offered this thought:

"Tonight Tomás has reached the heavens."

The deep implications of these words renewed the illusion for the men, who believed that the river was singing.

Over the flowing river fell the ivory light of the atmosphere bewitched by the moon.



DISCOVERY IN MINAS GERAIS



Ouro Preto, Brazil, in heart of region combed by musicologist Francisco Curt Lange

On The Trail Of Eighteenth-Century Musical Scores

ALBERTO GONZÁLEZ PÉREZ

TOWARD THE END of 1944 a stranger to the small town of Itabirito in the Brazilian state of Minas Gerais climbed its steep streets looking for the headquarters of a musical society. The man was Francisco Curt Lange, a musicologist who at the time was working on the fourth number of his *Boletín Latino-Americano de Música* (Latin American Bulletin of Music), to be devoted entirely to Brazil. He was, as he explained to the local society, looking for music. About a year before, three fourths of a ton of sheet music had been sold in Ouro Preto, destined for some unknown use. Lange had inquired in butcher shops, stores, orchestra headquarters, and musicians' homes in Belo Horizonte, Santa Luzia do Rio das Velhas, Jaboticatubas, and Sete Lagoas, without finding any trace of it. It had been the custom to sell old music to fireworks makers, since the parchmentlike paper was excellent for use in rockets. For a century and a half thousands of ancient vocal and instrumental scores had died in the air in a final burst. Others had been used to wrap foodstuffs.

Three weeks before his visit to Itabirito, Curt Lange had discovered that there had been intensive musical activity throughout Minas Gerais in the eighteenth cen-

tury. And he found evidence that, after traveling in a circle of several hundred miles, the 1,500 pounds of music had been bought by two Itabirito bands (rivals here as in every Minas Gerais town), thus all but returning to their point of departure.

In Itabirito, the St. Cecilia Music Society had a good part of the music still in boxes in the basement of its building. There Lange and some of the members set about poring through the contents. Some of the boxes were so old that they were falling apart. In situations like this, the researcher's hopes usually soar, for he may come across an unknown treasure. Then again he may find only common works of no interest. From among scraps of clothing and food, traces of mice, and dampness, Curt Lange slowly drew forth sheets of music, some full of holes, others well preserved. At one point he heard a noise that sounded like a cockroach slithering between the papers. He raised a few and barely had time to step back, for there was a deadly pit viper that quickly reared back to strike. Lange instantly seized a board with nails in it and checked the snake's second strike with one sure blow. The search went on more cautiously than before.

but nothing of interest showed up. It was band and religious music of the nineteenth century, exactly a hundred years after the period Lange wanted to clarify.

Dangers like the unwelcome reptile are inherent in field research in subtropical or tropical regions. In addition, there were two derailings, and two accidents in which his jeep fell off the planks of poorly constructed cattle barriers in the road. In all, however, Lange and his wife traveled more than a hundred thousand miles, most of them in the jeep, without suffering a single serious scratch.

Born in Prussia, Lange studied in the universities of Munich, Berlin, Leipzig, and Heidelberg. He first received a degree in architecture, then took one in musicology. Though music fascinates him more—he also studied piano and conducting—he has maintained his interest in architecture; and on several occasions he has represented the Montevideo School of Architecture abroad. He is also deeply interested in the plastic arts, literature, theater, and national histories, too. He came to Montevideo in 1930 at the invitation of the Uruguayan Government, to help organize musical activities. Becoming a part of the Latin American community opened another horizon for him—sociology.

Closely identified with Brazil, an assiduous reader and owner of one of the most complete collections of "Braziliana," he learned all about the historical, social, and artistic evolution of Minas Gerais. What attracted his attention most strongly in these studies was the absence of any mention of musical activity in the Captaincy-General, all the more so because there were so many magnificent examples there of architecture, painting, sculpture, and literature in that period. Since the artistic activity of that era was dictated by an unprecedented economic prosperity fostered by the discovery of gold and diamonds, how could there have been no music?

Dr. J. Guimarães Menegale, Municipal Director of Culture of Belo Horizonte, the capital of Minas Gerais, called Lange in December 1944 to act as a consultant on music. For years the musicologist had been familiar with the terrain in theory; and he was delighted to seize this opportunity to confirm his ideas. He served as advisor to the Belo Horizonte Symphony Orchestra and laid the foundation for the Municipal Public Record Library, and in his spare time he buried himself in yellowed files of the Minas Gerais Public Archives or traveled to historic towns and cities not far from the capital. After only a few days, he became convinced that he had come across something very important—a lost link in a chain of musical activity. In fact, it was more: a musical movement of unusual value, developed in the eighteenth century and more intense than any other artistic manifestation of the time in the Western Hemisphere. What is more, it was all the work of free mulattoes and Negroes. Most of the present-day conductors with whom he talked were mulattoes too. The tradition of a period of rare beauty—to make music for the music itself—had been passed on to them, although now it has descended from its ecclesiastical pedestal to the profane. Trips, searches, nights of study, long conversations, and comradeship



Cathedral of Tiradentes contains early eighteenth-century organ

with humble people were his best guides.

One day, a man who later became a close friend, the sacristan of the Church of St. Francis of Paola in Ouro Preto, was walking home when he saw a big bonfire in the middle of the street. The widow of a musician who had died some years before had decided to burn her husband's music collection. She had frequently offered it for sale, but no one wanted to buy it. Kept in poorly closed boxes, exposed to dampness and paper-eating insects, it was cluttering up a house that was, like its owner, weakened by age. Candido Simplicio Marçal, the sacristan, did not know what the excitement was all about. Like every good man of Minas Gerais, he walked slowly. As he drew near the fire, he saw that it was music that was being burned. With a bucket and water he managed to douse the flames, but only a small part of the huge pile of crumpled papers remained intact. Most were half burned and all were soaked. He gently gathered them together and carried them to the sacristy of his church, where there was more room than in his house to lay the pages out to dry.

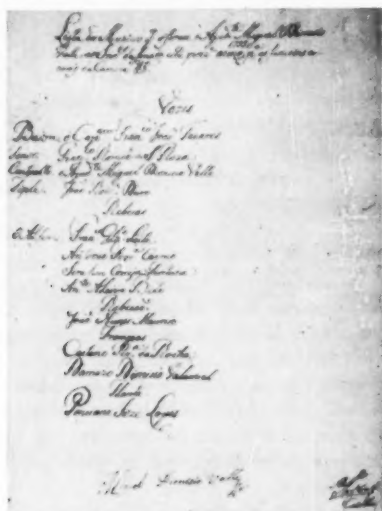
After the two men met, the good-natured mulatto Candido Simplicio felt that Lange could do something for the musical past of the city, and he gave him his small but valuable collection. Here begins the history of the music of the Captaincy-General of Minas Gerais, because in those wet papers that reeked of smoke there were vocal and instrumental parts by the great composers of Europe and of Minas Gerais. A Haydn quartet, copied in 1794

First violin part of Credo, by Ignacio Parreiras Neves, composed around 1770, in copy made in early nineteenth century





Majestic altar, designed by Negro sculptor "O Aleijandinho," in Church of St. Francis of Assisi in Ouro Preto



List of musicians presented to Municipal Council of Vila Rica (Ouro Preto) by local conductor in 1795



*Famous statue of St. Iphigenia
in church named for her, built in
1785 in Ouro Preto*

by a mulatto from Ouro Preto, some fifteen years before Haydn died; music by Wagenseil, Boccherini, Pleyel, Mozart; a lot of music by unknown composers whose names had been left off later copies. Then came another stack of music from Orozimbo Parreiras, and another from Nova Lima.

Justino da Conceição, a mulatto from Ouro Preto living in Belo Horizonte, a post office employee and, in his free time, a leader of musical groups, was little by little selling an enormous collection of music that he had inherited from a brother-in-law to young, inexperienced priests. What a lot of music was wasted in this way simply because it was unsuited to present liturgical tastes and because technical skills were lacking there, in the so-called "backwoods" part of Minas Gerais! But old Justino da Conceição wanted to make money with his music. Stubborn and stingy, he neither gave credit nor held things for future payment. So Lange called on well-to-do friends for help in buying this collection before it was scattered forever, even though its owner demanded that he also take some contemporary works that were of absolutely no value to his research.

During the eighteenth century, music was never performed by the clergy of Minas Gerais, except the liturgical plain song. This allowed the so-called homophonic style, for mixed chorus and orchestra, to flourish as never before. The liturgical text was subordinated to the music, and developmental reiteration of words and phrases was carried out by extremely talented composers. Each year brotherhoods and fraternal associations contracted for the services of the finest groups of musicians, who thus brought their repertory to the churches, later to retire it to the archives of the brotherhoods. For this very reason it will always be useless to look in the churches of Minas Gerais for religious music of the eighteenth or nineteenth century.

Rarely did Lange find original, authentic copies of works by the composers of Minas Gerais. The music was used so much that the vocal and instrumental parts, once worn out, were replaced by new copies and the originals destroyed. Nor did he ever find a single complete score. It was customary in those times to write out the parts directly for each singer or instrumentalist. This necessitated time-consuming restorations, collations of harmony, counterpoint, dynamics, and phrasing, until it appeared that the definitive score fairly represented the thoughts of the composer, the inalterable "artistic truth" of his time. In some cases, this work took Lange more than a year; in others, he is still looking for missing parts, since he considers it unethical to adulterate a work by writing them himself.

In Ouro Preto alone he collected the names of some two hundred and fifty professional musicians who have filled a hitherto unknown chapter of the universal history of music. Of the composers whose music has in part been saved, the foremost is José Joaquim Emerico Lobo de Mesquita, a true genius, who was probably born somewhere near the Arraial do Tejuco (now Diamantina), where he was organist in three churches between 1782 and 1798. His works represent a disconcerting variety of

styles. His "*Grand*" Mass, his *Mass No. 2*, his *Te Deum*, and his now famous *Antiphony* are all entirely different in style and bespeak an exceptional creative power. In the remote Arraial do Tejuco there were nine conductors, which presupposes the existence of no fewer than one hundred and fifty professional musicians. Lange had already restored works by Francisco Gomes da Rocha, Ignacio Parreiras Neves, and Marcos Coelho Netto (both father and son).

When the Minas Gerais gold mines were discovered, a wild horde had rushed to the region. That was around 1700. Because of the many perils, white women were not allowed to go there during the first decades of the eighteenth century. So the Portuguese turned again, as they had done in Africa and other places overseas, to living with Negro women. From these unions (more numerous than usual because of the many slaves brought in for the mining operations) was born a new social group that was free, ambitious, and very inclined to artistic activity—the mulattoes. Music was their most frequent choice for a profession or trade. By 1740 there were more mulattoes than whites, and proof enough of their social development is a petition to the King soliciting the right to use a sword or a rapier as a symbol of class distinction. In 1780, a judge sent the King a letter in which he mentioned with undisguised surprise that "of those mulattoes who are not utterly lazy, there are a sizable number who devote themselves to music. And of these," the judge went on, "there are many more here than in the Kingdom proper."

The ecclesiastical organization was also very peculiar in this Captaincy. Building monasteries and convents was prohibited on account of the danger of gold and diamonds being smuggled out. The secular clergy, although very responsible in the discharge of their duties to the faithful, did little more than keep an eye on matters moral and ecclesiastical. The actual construction and maintenance of the churches was exclusively the job of brotherhoods and fraternal associations. Of these, only two were established by whites exclusively: the "Third Order of Our Lord St. Francis" and the "Third Order of Our Lady of Mt. Carmel." The "Order of the Blessed Sacrament" was made up of white people at one time, but later became thoroughly mixed. And all the other brotherhoods, far more numerous, were made up of Negroes, both slave and free, and mulattoes. As we today look at the number of churches that are exquisite inside and out, we ought never to forget that the democratic system established by their founders and oriented by directing

councils selected through annual elections not only passed judgment on everything having to do with the aesthetic goals of the community—that is, the architecture and the ornamentation of the churches—but was also responsible for the quality of the church music, which was contracted for annually with the towns' most gifted residents. These arrangements, made by unanimous vote, reveal an unusually high degree of artistic knowledge in all the religious communities of the time. As a result of the frequency of the religious festivals and the inevitable rivalry among the brotherhoods and fraternities, the finest contemporary religious works were soon interpreted in the churches of Minas Gerais. Also, from this activity there arose a large school of composers totally identified with the dominant styles of their time. Nevertheless, in their own compositions the technique thus acquired was subordinate to long experience, great talent, and often true musical genius, to such an extent that the works of Minas Gerais undoubtedly have an expressiveness and originality all their own. Music as an



Note fine sculptured portal of Church of St. Francis in São João d'El Rey

art was always given full support by the masses, the clergy, and the civil authorities. Never was it an expression of an elite.

Within a few years after the Captaincy had been established as a stable society, the art of music took a higher place than the Portuguese traditional trades, and it had incredible ramifications throughout the entire region. The leading musicians were not only composers but singers, instrumentalists, and conductors. Through painstaking study of more than 250,000 pages of the records of the Portuguese colonial administration and the ledgers, resolutions, income statements, death records, and so on of the fraternities and brotherhoods, Lange gained a profound knowledge of this strange human conglomerate that was united so intimately by music. The musical groups in Ouro Preto, Marianna, São João d'El Rey, Pitangui, Sabará, Serro Frio, Conceição do Mato Dentro, Arraial do Tejuco, Paracatu, and other places acted as cooperative companies of professional musicians. Probably in the beginning it was a system of mutual assistance. Payment for musical services was very high in those



Antonio Dias parish, Ouro Preto

times of abundant gold. Musician-conductors made a good living, and players never lacked work.

The groups never numbered more than twenty-eight players even in exceptional cases, when two, three, and perhaps four mixed vocal quartets sang together, with instrumental accompaniment, in extremely fluid counterpoint or strict polyphonic arrangements. At the usual festivities there were no more than fourteen or sixteen counting both singers and musicians. Since women were not allowed to sing, the feminine parts were masterfully interpreted by male falsetto voices for the contralto parts, and by boys, usually little Negro slaves, for the soprano roles. There were no *castrati* in Minas Gerais.

The instruments used were violins, violas, three-stringed contrabasses, flutes, oboes, clarinets, bassoons, trumpets, bugles, kettledrums (used only under special circumstances), clavichords, and organs. The technique that the composers developed and put to paper with no end of difficulties could demand so much of the performers because of the high degree of professional responsibility among the musicians of those times. The construction of organs was not so common in Minas Gerais as in the Spanish American countries, especially Mexico and Peru. There are however, a few remarkable cases, like that of Father Almeida Silva, in the Arraial do Tejuco, who built an organ in the church of the "Third Order of Our Lady of Mt. Carmel" in 1787 without using a single imported part.

The music found its way with astonishing ease from one place to another. Such was the demand for new works that the composers, certainly quite numerous, saw their works quickly become known throughout the Captaincy. An opera house built in Vila Rica in 1770 was a center for contemporary lyric-dramatic presentations. Probably *Ezio* by Niccolò Pórpura and other works of that period were interpreted there around 1780. João V of Portugal, a musician like his father, allowed all the artistic manifestations of his time not only to enter the homeland but also to cross the Atlantic to Minas Gerais, where they were in great demand. At no time has there been a keener and more actively applied interest in the contemporary than in those days of the search for gold and diamonds.

Various essays by Lange on this subject have drawn attention in world art and music circles. His first volume of the *Arquivo de Música de la Capitanía General de*

Minas Gerais, made available in 1951, resulted in the initial performances of many of these works. Concerts in the national universities of Tucumán, Mendoza, and La Plata in Argentina gave the mulatto composers of Minas Gerais places alongside Bach, Schutz, Pergolesi, Vivaldi, Corelli, Haydn, Mozart, and Praetorius. The same thing happened in Germany. Once the conductors had examined the scores, not one had the least doubt of their being on a par with the so-called "greats." Lange enthusiastically sought allies for this artistic revival. His best qualified collaborator was Rodolfo Kubik, a great choral conductor living in Argentina, who went to Brazil to direct the performance of this music in Ouro Prêto and Belo Horizonte. Kubik offered two splendid concerts of Minas Gerais works in the auditorium of the law school of Buenos Aires before an audience that filled the enormous room to overflowing. There were subsequent performances in Philadelphia and in Austin, at the University of Texas, where Curt Lange gave a course in musicology in 1960. There had also been concerts in Pôrto Alegre, São Paulo, Salvador (Bahia), Recife, Rio de Janeiro, and other cities.

Lange regrets that he had to be away from Minas Gerais for many years, but he managed to return in 1956 for three months, and from 1958 to 1960 UNESCO sponsored his work there at the request of the Brazilian Government. Now he is preparing his *História da Música na Capitania Geral de Minas Gerais*, in ten thick volumes, and his *Monumenta Musicae Brasiliae*, of which he already has four volumes ready for publication. European musicology centers have expressed their admiration for his discoveries. In general, the impact has been very strong. Two long-playing high-fidelity records of five Minas Gerais works performed in the Municipal Theater of Rio de Janeiro have done much to make the public aware of this rare phenomenon.

Lange learned something else from this work: it modified the sociological interpretation of the formation of Minas Gerais and demonstrated the weakness of the theory that the races of men are not equal. The mulatto composers of Minas Gerais, whom Curt Lange calls his "adopted children," showed how any group can reach the most cherished goals of mankind when surrounded by tolerance and encouragement.

Until recently the history of music in Brazil began with the figure of a talented Rio de Janeiro composer. Father José Mauricio Nunes Garcia, who died in 1830. Lange knocked down a wall that had blocked an enlightening retrospective look at the eighteenth-century "Minas Gerais baroque." He gave new works a place in the history of music and added to the dictionaries new names worthy of a place alongside the "greats." Sixteen years of uphill struggle have passed since he found the first traces in December 1944. Minas Gerais considered him a favorite son, named him an honorary citizen of Diamantina and Ouro Prêto, and awarded him the Cross of the "Inconfidencia," named for the 1789 independence movement there. But Lange's fondest memories are of his wanderings through the interior and his conversations with the people. ☺



Church of Our Lady of Mt. Carmel in São João d'El Rei

THE OAS

IN ACTION

STRENGTHENING IA-ECOSOC

The Special Meeting of Senior Government Representatives to Strengthen the Inter-American Economic and Social Council, which met recently at the Pan American Union, urged that, except when called upon to meet some economic emergency, this specialized agency should hold only two short and consecutive meetings each year. The first, to be attended by technicians, would carry out preparatory work on the topics that would be submitted for consideration by the second, which would preferably be made up of delegates of cabinet rank. As outlined in the "Act of Bogotá," this second meeting would review the social and economic progress of the member countries, analyze and discuss the achievements and problems in each country, exchange opinions on measures that might be adopted to intensify further social and economic progress, and prepare reports on the outlook for the future.

The Special Meeting also recommended that both the OAS Council and IA-ECOSOC reorganize their committees and subcommittees to avoid duplication of tasks and multiplicity of meetings. It specifically called for creation of a single Special Committee on Basic Products, to replace the present Committee on Basic Products and the Special Committees on Coffee and on Bananas, all of which are committees of IA-ECOSOC.

The PAU secretariat, it was suggested, should help formulate plans and programs relating to the economic and social development of the member states, and technical cooperation projects. Special consideration was indicated for economic and social studies of a regional nature, as, for example, those dealing with regions within the Caribbean area.

Other goals recommended for the secretariat were greater flexibility in the allotting of funds for the work program; utilization of the services of individuals, organizations, and public or private enterprises, as may be needed to execute special studies; and broadening of the technical training program for secretariat personnel.

Although the Argentine representative abstained from voting for the Special Meeting's report, pointing out what he considered shortcomings in it, his delegation joined the representatives of eighteen other countries in signing it. The Cuban delegation left before the final ceremony, and, the Dominican Republic was not represented at all during the meeting.

Recommendations of the Special Meeting must be approved by the OAS Council in order to take effect.

HIGH-LEVEL COORDINATION

While the Special Meeting was still going on, OAS Secretary General Mora announced that Raúl Prebisch, director of the UN Economic Commission for Latin America, and Felipe Herrera, president of the Inter-American Development Bank, had agreed to work with him as a committee to coordinate the efforts of the three organizations in the programming of economic development, including the training of personnel, and in the preparation of periodic analyses of economic conditions in Latin America. The three directors will meet at least once every six months, with monthly meetings to be attended by them or their representatives.

COOPERATION ON ATOMIC ENERGY

On December 22, the Inter-American Nuclear Energy Commission and the International Atomic Energy Agency, the world body with headquarters in Vienna, entered a formal agreement to cooperate in many phases of their work. The agreement provides, among other things, for reciprocal representation at each other's meetings; a full exchange of information and documents; avoidance of duplication in the gathering, compilation, and publication of statistical data and information on legislation; and consultation to ensure equitable financing of special services rendered by one organization to the other.

Actually, the Inter-American and world agencies concerned with the peaceful applications of atomic energy have been cooperating, informally, all along. Representatives of each have sat in as observers at the conferences of the other and participated in each other's technical seminars, and a great deal of information and publications has already been exchanged. The two agencies, for the first time, will conduct a joint symposium, probably in November, at San Carlos de Bariloche, Argentina, on training and education in the nuclear sciences.

WANTED:

A NEW WORLD SPANISH DICTIONARY

ADOLFO BERRO GARCÍA

AT THE THIRD CONGRESS of Academies of the Spanish Language held in Bogotá from August 23 to September 3, Academy members from the Spanish-speaking nations of the Americas and the Philippines turned down a project authorizing an official American Spanish dictionary. The proposal was introduced by the Uruguayan National Academy of Letters, acting upon my suggestion.

The Congress' decision against the dictionary proposal resulted from a fear that it might have a divisive effect on the language by resulting in the parallel existence of two great official lexicons: the old *Diccionario de la Lengua Española* that, since early in the eighteenth century, has been edited by the Spanish Royal Academy in Madrid; and a new dictionary that would include all the words, definitions, and forms of usage in the ordinary speech of the eighteen American republics that speak Spanish. We shall look at the other side of the picture and consider the reasons for having, and the absolute necessity of having, a Spanish dictionary that would capture the unquestionably distinctive speech of the Americas that has evidently overflowed the Madrid Academy's famous dictionary.

It is obvious—only those who stubbornly refuse to see it deny it—that for the past century the Spanish of the Americas has been taking on a new look. Without deviating from the general structure and basic vocabulary common to all Spanish-speaking countries—which is especially preserved in cultivated, literary speech—it has acquired characteristics of its own that distinguish it from the Spanish of Spain.

The Spanish used in the Americas has grown incredibly. There are thousands and thousands of new words, thousands and thousands of new definitions that, because of

changes in meaning, have been incorporated into the everyday speech of the Spanish American nations. It is impossible to hold back this flood, and it would be unreasonable to try to. It represents, as a matter of fact, the logical evolution and natural transformation of the language as a result of new ways of life, of customs that differ from those of the Iberian peninsula, which, after they were brought by the colonists, were modified by the *criollos* and natives of America when they organized new nations with different ideals and different forms of government (democratic-republican) than those of Spain. And the people of the Americas have different beliefs and superstitions than the Spaniards.

Of course the Academy in Madrid has recognized and incorporated in its dictionary many of the words used by the Spanish-speaking peoples of the Americas. In the last few decades that organization has opened doors that were previously only ajar, for the admission of words from America, because it realized that the famous dictionary had not kept up with the extraordinary and vigorous growth of the language brought about by the colossal development of the Spanish-speaking nations in America.

We must leave a technical study of the evolution of the Spanish language up to specialized linguistic publications; but here we can give a few examples to help the reader realize the importance of the growth of Spanish in this hemisphere.

An enormous number of new words have been created in America. Some 10,000 have been accepted by the Madrid Academy in its dictionary, but to this number they should add 4,000 new words that have been created by the speakers of Spanish in the Western Hemisphere. And there is hardly any Spanish word that does not have

one or more new meanings in the New World. The Americas need a dictionary that contains not 72,000 entries, as does the Royal Academy's, but 200,000 to 300,000. The great richness of suffixes and prefixes in Spanish has helped account for its growth. There are more than four hundred suffixes that can be placed after the root of a word to change its meaning or add a nuance to the language. There are also one hundred prefixes used in making new words. Additional words also result from the fusion and agglutination of existing words. But *Castellano*, as Spanish is improperly called (*Castellano* is actually an early regional form of the language), is an enemy of words that are too long, and so has made much less use of this device of composition than it has of the process of variation by derivation. Other languages, such as Russian and German, freely form composite words without worrying about their length.

The main reason we Latin Americans must edit an American Spanish dictionary and do it now is the insufficiency and inefficiency of the Madrid lexicon in answering the questions of the speakers of Spanish in the Americas. Time and again when one checks the Madrid dictionary to clear up a doubt about the correct use or meaning of a Spanish word or turn of phrase he doesn't find any help no matter how many times he thumbs through its pages. Although it has been enlarged to include words from the Americas it has not kept pace with the need, and is often no help at all.

The Academy in Madrid requires that new words from the Americas must be used in cultivated, literary speech before they can be accepted. This is a mistake. The common speech of the people is not the limited, polished language of the well-educated class, as the Academy itself seems to admit by including vulgarisms or colloquialisms from the various provinces and regions of Spain. Why then does it demand that words from the Americas must be backed by the literati before being accepted? Language is created, formed, and diffused by the people who speak it, and it is up to the educated classes to select words from this popular speech and refine them for use in literary language. To recognize officially only cultivated speech is to limit the language of the people irrationally. When it comes to language, the people are sovereign and nobody can stifle their creations.

Furthermore, how can the Royal Academy accept the new words, and new meanings, when it is so far removed from the peoples that create them, when it does not know intimately, as it should, the spirit of these countries, the sentiment and emotion that inspire these creations, the soul of Spanish American speech itself? The Academy, sheltered in its luxurious and comfortable chambers, guided only by papers and reports from the far-off continent, is not the institution that can best evaluate, select, and authorize the flood of new words. The Latin Americans, through their linguists and philologists, are the only ones who can gather, sift, accept, and include the words and meanings in the dictionary. Only they can recognize them with skill, propriety, and effectiveness, and define precisely and scientifically the meanings of these manifestations of the Spanish American spirit.

It is only natural that countries that have become independent and still use the language of the mother country should establish their own vocabularies and dictionaries, incorporating the modifications and new idiomatic characteristics. This does not mean a breaking away from or splitting up of the language of their ancestors; on the contrary, the lexicon of the mother country is being made more complete. The same reasoning has been put forth to explain the publication of dictionaries in the countries that were formerly English and Portuguese colonies in the New World.

There are excellent English dictionaries in Great Britain, such as the Oxford Dictionary, but this has not kept the United States from compiling its own excellent dictionaries containing the words and forms peculiar to this side of the Atlantic Ocean—the changes of pronunciation and meaning of the English words brought about by the feelings, way of life, predominant ideas, and idiosyncrasies of the masses in the United States. The Oxford Dictionary has more than 400,000 entries, but the new U.S. dictionaries are not outdone in this respect. Webster's International has more than 550,000 entries. Use of the U.S. lexicons has not affected the unity of the English language, even though these works point up differences in words, definitions, usage, and pronunciation. No one would think of impugning the usefulness of these dictionaries to the English-speaking people in the Americas. They meet a need and that is all there is to it.

We could say the same thing about the Brazilian dictionaries that were prepared despite the existence of great lexicons of Portuguese in the mother country. There is a Portuguese Academy in Lisbon, but this did not stop the Brazilian Academy from establishing its own policies and norms governing the use of the language in Brazil. This has not split the language—the two academies have even signed agreements to prevent any deterioration of idiomatic unity. Just as Spain includes regionalisms from its provinces in its dictionary, the thick, excellent Brazilian dictionaries wisely include the regionalisms of the various sections of that vast country, which today has more than sixty million speakers of Portuguese.

The more a country grows, the greater and more intense is the development of its common speech. Just as Brazil's dictionaries have grown as the country's population increased, the Spanish American nations, which now have some 160,000,000 people, have been developing, altering, and enlarging on the old dictionary of the mother country in the last hundred years.

The meridian of the Spanish language passed through Madrid until the extraordinary and vigorous development of the colonies—now very free democracies—changed its course. Today it runs through the Western Hemisphere from south to north, because the Spanish-speaking nations of the American continent have given new life and a new look to the language. While the Castilian form was dominant in the language in the twelfth and thirteenth centuries, and the Spanish of Spain as a whole dominated in the fourteenth through nineteenth centuries, in this century the most characteristic form of the Spanish language is that spoken in America. ☞



Modern buildings house the Departments of Physiology (left) and Experimental Medicine at Institute of Cardiology in Mexico City

THE SECRETS OF THE HEART

Paraguayan Doctor Studies at Mexican Institute

FÉLIX ALBERTO PEREIRA

THANKS TO AN OAS fellowship, I was able to carry out specialized studies for a year at the Mexican National Institute of Cardiology. The fame of this center, directed by Dr. Ignacio Chávez ever since it was inaugurated in 1944, has spread through the world, particularly because of the brilliant work in electrocardiography done there. It was the first institution of its kind in Latin America, and has rendered international service by welcoming young doctors from other countries as residents, interns, or research fellows. As Dr. Chávez points out, it is at the same time a hospital, a research laboratory, a school, and an agency for social assistance.

We in Paraguay had known about the center since Dr. María Isabel Rodríguez lectured about it in Asunción in 1952, following the Pan American Congress of Cardiology held in Buenos Aires. So I was delighted at the opportunity to go there myself in September 1959.

I arrived in Mexico in time for the opening of the International Symposium on Arteriosclerosis and Coronary Disease. Many internationally eminent cardiologists were there, including Paul Dudley White of the United States, Hans Selye of Canada, the originator of the doctrine of stress, and Jean Lenègre, of France. In general

terms, coronary arteriosclerosis may be described as a disease of the coronary arteries, which supply the tissues of the heart. It involves deposits of fat on the vessel linings and this is eventually complicated by ulceration and thrombosis, with occlusion of the vessel, or hemorrhage with the same effect. The results of numerous studies and clinical observations were presented at the meeting, and nearly all agreed that coronary arteriosclerosis is influenced by heredity—it is more common in certain families—and that it occurs more often among males. It frequently accompanies a diet that contains an excess of fats, although it was generally agreed that no definite type of preventive diet could yet be recommended.

After the Congress closed I began my work as a full-time medical assistant, working in various clinical departments and studying. In October I took a course in electrocardiography with the renowned Dr. Sodi Pallares; his teaching is clear, objective, and pleasant; the natural expression of his skill, intelligence, and great sense of humor.

Later I worked in the radiology department, notable for its excellent organization as well as for the spirit of companionship between the radiologists and the medical

doctors taking training in this service under the direction of Dr. Dorbecker.

After this I was in the electrocardiography department, observing and studying some thirty electrocardiograms a day. Finally I worked in the surgery department, studying the pre- and post-operative handling of the surgical patients. I also took courses in nephrology, cardiovascular radiology, and human embryology as applied to congenital cardiopathy, and gained additional clinical experience.

The sessions in clinical anatomy were among the highlights of the year. The broad scientific knowledge of Dr. Chávez, always clearly and concisely presented, has been of great value to our training.

One of the most fascinating aspects has been the campaign against rheumatic fever that has been organized by the Institute, under the direction of Dr. Felipe Mendoza, chief of the children's services, under the auspices of the Ministry of Public Health and Welfare. Rheumatic fever is one of the principal causes of cardiac disease in Mexico as it is in Paraguay. It is thought to be caused by infections of the pharynx and tonsils by hemolytic streptococcus.

It has been reported that a hemolytic streptococcus infection produces rheumatic fever in 2 to 4 per cent of healthy people within three weeks of its inception, and causes relapses in 50 to 80 per cent of those who have already had the disease. Consequently, it is extremely important to seek out, identify, and treat streptococcal infections. A special health unit made up of doctors, laboratory technicians, and nurses examines and, when necessary, cares for the children in the numerous schools of Mexico City. I had the honor and the pleasure of participating in this campaign, which operates mainly through identifying streptococcal infections by smears and cultures, in suspected cases, and instituting therapy, administering benzathine penicillin or sulfa for ten days, if there is no cardiac condition, or indefinitely if there is. In Mexico it has been found that between 1 and 2 per cent of the children of school age have rheumatic heart disorders.

At the same time, distinguished doctors and research men from the United States gave lectures on various topics,

Doctors from Mexico, Paraguay, Guatemala, Colombia, and Brazil, who are taking advanced training at the Institute



The author (left) with Dr. Demetrio Sodi Pallares, head of the Department of Electrocardiography at the Institute

among them the kidney, cardiac surgery, and the technique of intracavitary phonocardiography. Finally there was a symposium on pulmonary hypertension, dealing with the anatomy and physiology of pulmonary circulation as well as clinical treatment of this syndrome.

One measure of the importance of the Mexican Institute is the large number of doctors who come from abroad for specialized study and research; at the present time, there are doctors here from Argentina, Brazil, Colombia, the Dominican Republic, Ecuador, Guatemala, Haiti, France, Italy, Israel, Japan, Paraguay, Peru, Spain, the United States, and Venezuela.

There has long been a pressing need to give doctors from other countries the opportunity to study at such places as this Institute, the Institute of Physiology in Buenos Aires, the Medical School of the University of São Paulo, and the other great medical centers of the Americas. The OAS Fellowship Program, begun in 1958, has been most helpful in meeting this need. It has provided opportunities for advanced study not only in medicine but in other fields of science and in the humanities and the arts.

In Mexico it has surprised me to find Paraguay so little known to my Latin American colleagues; nevertheless, many of them know and enjoy singing one of our Paraguayan songs, "Memories of Ypacarai."

When I return to Paraguay, I expect to work in the Hospital de Clínicas with the famous and dynamic Prof. Luis C. Maás, under whom I trained as an internist, as well as in other medical institutions. The Medical School of Asunción is developing fast, with the technical assistance of the University of Buffalo, N. Y., and a group of distinguished professors and young doctors who have done advanced study in the United States, Latin America, France, Germany, and Spain.

I am sure there will be plenty of opportunity in Paraguay to put to good use the specialized knowledge and new techniques I have learned in this year in Mexico, particularly my experience in the campaign against rheumatic fever. ☞



TROUT LAKE

Colombia's Lago de Tota

MARÍA RAMOS

Lago de Tota in Boyacá Department, Colombia, is beautiful vacation spot

THE TOURIST FESTIVAL in Bogotá in 1959 was what brought me on my first visit to the country of orchids and emeralds. Colombia might also be called the country of surprises.

Bogotá is 8,750 feet above sea level on a beautiful plateau, surrounded by the mountains named Serrat and Guadalupe. The city has splendid gardens, and among its historic attractions is the comfortable little Quinta de Bolívar, the home of the Liberator. Thirty miles from the capital is the unique Salt Cathedral—a sanctuary built of salt, in salt, and on salt. Bogotá also boasts a bullfight ring where Ordóñez and Dominguín shine; soccer matches, in which I saw one of our excellent Brazilian teams; and, above all, the poetic sentiment of the people. Today, under the direction of President Alberto Lleras Camargo, they have undertaken the greatest reconstruction effort in the history of the republic, but they are not too busy to enjoy themselves. During the Festival they danced and sang in the streets, to music from radios in the windows of homes. Colombia was the biggest travel discovery that I have made in recent years.

In the Department of Boyacá, which we might well call the trail of Bolívar because of the many battles that he fought there, is one of the most charming spots in the country—a fishing resort on the shores of Lake Tota in

the municipality of Pueblo Viejo. The beauty of the scenery, the kindness of the people, and the excellence of the hotels in this area should make it, in the future, one of the greatest centers of tourist attraction in Colombia.

Everything is historic and poetic in this Valley of Boyacá, which is a match for the Cauca Valley in the variety of its attractions. It can satisfy the ravenous appetites of those who love the wide open spaces, or of restless gypsies.

Everything is historic and poetic in Boyacá, but nothing can compare with the peace of Tota Lake, where we woke up and pressed our faces to the window to observe the dawning day with the expectation of one who sees emotion bloom in the face of a loved one—the sun coming up, slipping slowly into view, like a smile, behind the blue mountains, and showing its trusting face in the water of the lake.

I was invited to the Hotel Tisquesusa along with Jack Brand, a U.S. television producer; his wife Joyce, of the magazine *Sports Afield*; and comedian Jonathan Winters and his wife Eileen. I was the first Brazilian invited to visit the place.

On our way to the hotel, we made many stops to photograph the beautiful, surprising landscapes along

the Pan American Highway, which crosses Boyacá Department en route to Cúcuta, Venezuela. In Sogamoso, known for its Archaeological Park, we had a choice between two roads: one that would take us straight to our destination in an hour, and another that would take us all the way around Tota Lake in five hours, across the mountains through steep, almost inaccessible ridges. We took the second road, skirting precipices, lost our way, and after six hours of travel through cold, rain, and darkness reached a stream that we couldn't cross because the bridge was out. The driver, dead tired, moved to the back of the station wagon, and Jonathan suggested that it would be wise to ask some indistinct shapes coming toward us about the possibilities of crossing the bridge.

"You have to get permission," said an Indian woman. "If you wish, I can get some neighbors who represent the owners of the bridge to take care of you and help you, because you can't sleep here," she added.

"We better wait until morning," suggested Joyce Brand. "When it gets light we can go back to Bogotá. Let's be patient just a little longer."

We found out that Marta (that was the Indian woman's name) lived there with her mother, taking care of a field of wheat, barley, and potatoes. She inspired confidence with kind, gentle words. We accepted her offer, and soon the neighbors and Jack and Jonathan hit upon a plan to pull planks from their house and replace them after the car got across the stream. In an hour the Americans had done the whole job, like a magic trick, and the Indians, generously tipped, were very happy.

Soon afterward as we moved along the road our headlights outlined the form of an Indian whom we could ask for directions. He considerably offered to go with us to the hotel, by way of a short cut he knew. Only after we finally got there did we realize the risk we had taken, on those roads roamed by bandits and robbers, reminiscent of Rojas Pinilla's militiamen. Our rescuing guide, Siervo de Dios Montaña, told us candidly:

"About this time last year on the eastern plateau I found some other people who were lost—some hunters who had asked for a place to stay at a house in the mountains. But the owners of the house, seeing them with all sorts of guns, figured that they were bandits so they were ready to kill them when I pointed out that they were just like other people from Bogotá. The hunters were grateful and offered me a job in the capital."

We finally reached the hotel, a stone and bamboo structure that looked like a Swiss chalet, surrounded with geraniums and roses. Alejandro Jaramillo, the owner, is an artist and philosopher who enjoys fishing and painting in the company of relatives and friends from all over the world. We didn't meet our kind host until later in Bogotá. In his absence, as we sat by the fireplace, we learned from the hotel register where his guests had come there from. We could get an idea of what the owner was like by reading the decalogue that he had appropriately illustrated, which was hung by the chimney. It read:

Tisquesusa is not a hotel; it's your home.

We invite you to eat and go to bed at the hour of your choice.

We have no clock here.

If you're neurasthenic don't bother to greet us; we'll still be your friends.

We like to please lovers. They get preference here because they are feverish.

You have good taste. We prefer that to etiquette.

We sell whisky, but the Alka-Seltzer is free.

We don't recognize your professional titles or titles of nobility.

Servants with gold buttons do not belong here.

We may admire others' wives, but don't desire them.

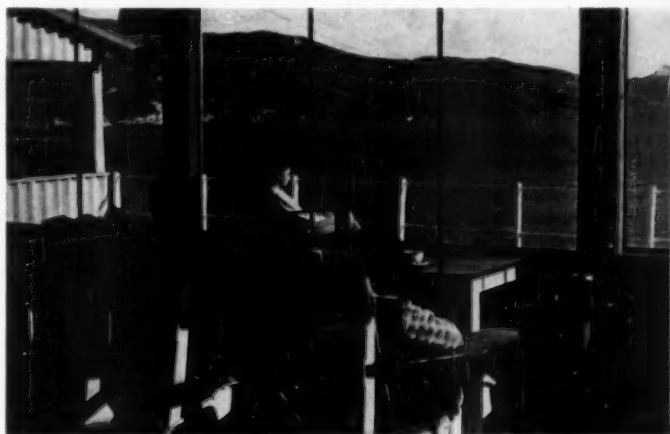
At this altitude we don't worry about money.

In Spanish, the combination of the first letters of each of the lines of this decalogue spells the name of the hotel, Tisquesusa. One of the family composed it during a slack season.

After watching the fire, drinking a refreshing cup of hot chocolate with Siervo de Dios, seeing an impromptu mimicry act by Jonathan Winters and, above all, after the fears and jolts on the journey that night, we slept like logs. In spite of that, we were awakened about seven



Nineteenth-century carriage at estate in Boyacá Department is still fine for a Sunday afternoon drive



Hotel Tisquesusa offers homey, comfortable accommodations on shore of lake



Isla Grande, where author found fishing best, is in center of lake. Hotel Tisquesusa is on shore on left

by a strange noise. The lake was resplendent in the early morning sun, and a group of men with pails on their heads were going down to the shore and dumping the contents in the water. They soon came back and repeated the operation. In a few minutes we arrived down at the dock, and the man in charge of the job told us:

"We're stocking the lake with trout. Today we've put in 300,000 here. In July and December there is a fishing contest and we need to be ready for it. About seven miles from here is the Ministry of Agriculture's "Los Pozos" Fish Hatchery, headed by Joaquim Santana Rozo."

We also learned that fishing is prohibited in October and November, and that the hatchery has been stocking the lake for eighteen years with rainbow trout produced on its garden-like grounds, crisscrossed by channels and tanks. Our informant added: "Incubation lasts for a month, and after the fish are born they are fed for three months, then placed in the lake."

A fishing trip was scheduled on the morning after our arrival. The first to show signs of life was the little Indian, Siervo de Dios, with his *ruana*, a short poncho he had received as a gift from his "little grandmother" whom he had helped to dig potatoes. He brought two motor boats and two fishermen. He saw the Americans come down to the shore and greeted them, singling out Winters, who, always dressed in black, looked like a Methodist minister.

"God be with you, Father," he said.

"What sort of amusement do you have around here?" inquired Eileen.

"Ooooooh," said Siervo de Dios, his mouth open in the

Cypress arch frames historical monuments at "Bridge of Boyacá," site of key battle in war for independence of New Granada



shape of an egg, leading us to expect a big revelation, "When there's a wedding we have picnics, and dance and sing, on the edge of the lake."

"Is that so? Well, why don't you sing now, for us?" asked Joyce.

The Indian agreed very timidly to sing "A Thousand Kilometers."

<i>Siete noches que llevo sin verte</i>	The seven nights I've gone without seeing you
<i>Son siete puñales grabados en mi alma.</i>	Are seven daggers piercing my soul.
<i>Son tan crueles las penas que tengo</i>	So cruel are the pains I have
<i>Que mi pobre vida no encuentra la calma.</i>	That my poor life can find no calm.
<i>No me sigas quitando la vida.</i>	Don't keep taking my life.
<i>No me mates, por Dios te lo ruego.</i>	Don't kill me, I beg you in the name of God.
<i>Que me tienes el alma partida</i>	For you have broken my heart
<i>Y me siento en un lecho de fuego.</i>	And I feel I'm in a bed of fire.

When he finished, and was photographed and applauded, we asked him to repeat some of the lines so we could take notes. He couldn't remember them without singing, so he sang them again.

During the fishing trip the comedian served as the model for the poses sketched by the *Sports Afield* reporter. Joyce's ever-busy pencil drew him from various angles, and the cameras took advantage of him and many other subjects. There was plenty of color, from the bright geraniums in the flower beds and slopes by the hotel to the reeds along the shore of the lake, which has an area of twenty-five square miles. Our first stop was Punta Larga, where the fishing was supposed to be best. We moved on to Isla Grande, and had better luck there: we caught eleven trout. Jonathan, the champion of the day, made us a sketch of himself with his biggest fish. Our lunch consisted of trout sandwiches; salted roast potatoes (a Colombian specialty); *pan de bono*, made of flour and cheese; and the indispensable cooling drink that was the favorite of the Americans and that I served while the temperature was 53 degrees and a mischievous rain made the sun play hide and seek.

On the way back to Bogotá, as we came to the Vargas Swamp, famous for the battle that was a prelude to the independence of New Granada, the guide pointed out the various historical sites, all located in the same area, that are objects of an annual civic pilgrimage by the "Decoration and Restoration Society." One thought struck all of us: how few people had visited these places. Those trails of Bolívar, the stage where, as Andrés Bello said, "the spine of Spanish domination was broken," are known to few U.S. citizens and fewer Brazilians. At the site of the battle at the "Boyacá Bridge" there were several monuments, one framed by a cypress arch. Another, the Liberator monument, has four trumpeting angels expressing America's gratitude to some of the names that made history: Santander, Rondón, Anzoátegui, Soublotte, and, among others, Pedro Pascasio Martínez, a twelve-year-old Colombian soldier who led the Spanish general José Mario Barreiro to the surrender.

All in all, we had a memorable time. ☺



ARMS AND LATIN AMERICA

The magazine Cuadernos of Paris has printed some of the speeches and papers presented at the Berlin meeting last June of its parent organization, the Congress for Cultural Freedom. It selected those it considered of greatest interest to Latin American readers: "those dealing with democracy, nationalism, and militarism, which are, without any doubt, three problems that today dominate all the political and cultural life of Spanish-speaking America." The one that follows is by Germán Arciniegas, Colombian historian and essayist who is now Ambassador to Italy.

A parallel study of war and peace in the history of Latin America and in the history of Europe leads to surprising conclusions. During the twenty centuries of the Christian era, wars have taken place in Europe at thirty-year intervals; there has not been a generation that has not known a great war. In Latin America, there was not a single war for three hundred years. In fact, the only one we have had in four hundred and fifty years was the war for independence, and that lasted for less than fifteen years and covered only a part of Latin America. Cuba waited nearly four hundred years to become independent. Brazil won its independence without the loss of a life. Central America and Paraguay freed themselves from Spain without engaging in any battles with Spanish troops. The Atlantic has been a natural defense that protected us since then from the expansionist movements of the Euro-

pean states, and the only regrettable incident of that sort was the attempted invasion of Mexico by French and Spanish troops. The execution of Emperor Maximilian, part of the traditional pattern of events that usually occur when monarchies are liquidated, cut off any hope for reconquest. A comparison of our four hundred and fifty years of history with the corresponding years in Europe brings out an astounding difference between the rivers of gunpowder, blood, and tragedy that have devastated the old world and the trickles of these things that have barely crossed the surface of our new world. In this rapid synthesis I am not excluding the war of Paraguay with Argentina and Brazil, the War of the Pacific between Chile, Peru, and Bolivia, and the war between Bolivia and Paraguay. These were relatively small episodes by European standards, and in no instance gave rise to great generals or the formation of professional armies for the sole purpose of keeping neighboring countries terrorized.

The nature of our war for Independence is significant. The war took on the appearance of a cooperative society of revolutionaries who were seeking liberty for their countries. The generals leading the armies were Venezuelans, Colombians, Ecuadorians, Peruvians, Chileans, Argentines, and Uruguayans; troops came from all those countries. At the end of their campaigns the two great liberators of the south—Bolívar and San Martín—wished only to avoid the presidential office. Bolívar could have been president of a proposed union of Bolivia, Peru, Ecuador,

Colombia, and Venezuela. He resigned the only presidency he had finally accepted, late in life—that of Colombia—shortly before he died. San Martín could have been president of Argentina, Chile, or Peru, and preferred to retire to Europe and leave the election of officials to the people. Bolívar was urged several times to accept an imperial crown, but he refused it. Dom Pedro of Brazil, even with all the royal tradition of his family, agreed to abdicate his imperial throne after a mere exchange of words in a peaceful conference. In the history of Latin America there has been a radically new concept of wars. In Europe, Bolívar would inevitably have ended up as an Emperor, but he sought only to be a Liberator. This meant going to war in lands distant from his own, winning, and having as his only compensation the pleasure of seeing the new lands liberated. The wars were fought for liberation and not for conquest. In a recent speech I mentioned that Benito Juárez, the greatest of the Mexicans, gave us a formula of political philosophy that is a better synthesis of universal co-existence than any other chief of state has offered: "Respect for the rights of others is peace." And remember that he spoke these words not from a position of opposition but from the government, and as a victor in a war that was more than a civil war—it was a fight against invading European troops.

Another noteworthy point about the Latin American armies is that their decisive weapons, the ones that assured their victories against armies that had fought against the forces of Napoleon,

were their faith in liberty, and their democratic conscience. A line in Colombia's national anthem declares, with absolute truthfulness: "Soldiers without armor won the victory." As a matter of fact, this is not unusual in the history of the world. Revolutions have generally started from zero, with masses of people lacking rifles or cannon but armed with invincible faith. In our case war was begun, carried on, and we might almost say finished, with barefoot soldiers, cavalry troops who rode bareback, marksmen trained on the eve of battle who had never had a rifle in their hands before, and cannon and gunpowder produced in hastily improvised factories. The uniform was the absence of a uniform. This has been our experience during a century and a half. In the national movements that in recent years have overthrown dictators armed to the teeth, the battles have been fought only with the determined spirit of the populace as ammunition. It is wonderful to see that with this weapon an unarmed people could confront an army equipped with machine guns and tanks. Sometimes, when speaking of armaments and the newest devices for waging war, we forget this secret weapon that fills its own chapter in the history of wars and victories.

I will cite just one more recent example: that of the military schools. For a Bolívar, a San Martín, or an O'Higgins, the only school was the brotherhood in which the spirit of the revolution was warmed up. A man who assumed command of his country's forces on the verge of war might have had no more military instruction than the reading of Rousseau's *Social Contract*, the romantic spirit of independence, and the resolute decision to as-

sume the historical responsibility of a people that considered itself ready to rule itself. In the military school of Brazil, which was the hearth of the Republic, army officers studied the positivist philosophy of the nineteenth century, and with that philosophy fought the bloodless battle that transformed an empire into a republic. The scholarly intellectual climate had made the Emperor himself a philosopher, and thus something that could not even be imagined in other parts of the world was possible. General Santander, founder of the republic in my country, who left the battlefield for the presidency, set a marvelous example when he began his administration with these words that influenced his entire government: "If arms have given you independence, laws will give you liberty."

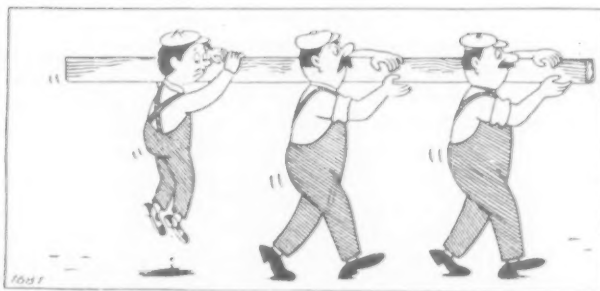
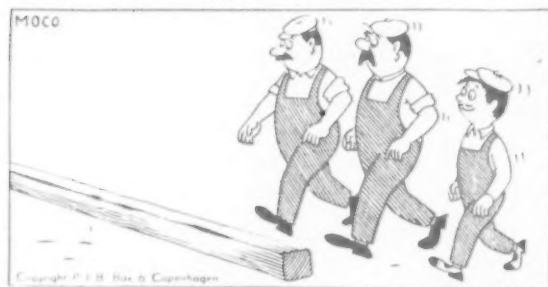
This background seems to me to explain very well the roots of the system of the American states that makes all war between countries impossible in the Western Hemisphere. The entire community of the Hemisphere responds to the aggression of one state by joining forces to stop the aggression and impose arbitration. As an instrument of international struggle, the army has in our countries lost all reason for being. It exists only to maintain internal order, or, if it should be necessary, as a part of the continental defense. The debate on Latin American disarmament has centered on these two considerations. The mechanism created by the Organization of American States has been exemplary, and it is not one that can be treated as just a scrap of paper. It has already been operational, and it seems impossible that it could be flouted, since the nations that would come together to put out the fire would form such a large combination that it

would be foolhardy for the violators to pursue their diabolical ends.

Colombia and Peru, after a dispute over the borders in the jungle, signed a protocol in Rio de Janeiro [in 1934]. It has rightly been hailed by Haya de la Torre as the original source of the pact [of Bogotá] that today joins all the countries of the Hemisphere [but has been ratified by only nine]. That protocol states: "Colombia and Peru solemnly obligate themselves not to make war, nor directly nor indirectly to employ force as a method for the settlement of their present problems or of any others which may arise in the future. If in any eventuality they should not succeed in settling them through direct diplomatic negotiations, either of the High Contracting Parties may appeal to the procedure established by Article 36 of the statute of the Permanent Court of International Justice. . . . The High Contracting Parties obligate themselves, when the decision has been announced, to come to an agreement on the methods for its realization. Should they not reach an agreement, there are conferred upon the Court, in addition to its ordinary competence, the powers necessary to carry out the decision in which it has declared the right of one of the High Contracting Parties."

This irrevocable intention to outlaw war, extended to include all the Hemisphere and complemented with practical means to enforce it, is today the law of the Western Hemisphere. Munitions dealers, among others, have tried to undermine this law by forcing our countries to enter a race that is really for contracts rather than for arms. Items that are no longer of any use to the armies are bought, and this lowers the morale of our forces, which have a noble, impartial tradition. Also, dic-

From *Venezuela Gráfica*, Caracas, Venezuela



tators have distorted the bases of peaceful relations in the Hemisphere. They know that only terror can assure their continuing power. In Argentina, Venezuela, and Colombia the army itself reacted against these dictators and made possible the return to civilian government. In cases like these, the generals who restored civilian government were merely following in the footsteps of the warriors who created the republics on the basis of impartial respect for law. All this would be nothing but rhetorical, and perhaps poetic, were it not so overwhelmingly confirmed by historical events. In the case of intercontinental wars, which seem impossible in the immediate future, the moral weapons of the Latin American peoples have been effective. World War II would have taken a very different course if the republics south of the Rio Grande had been favorably inclined toward Nazism. The negative contribution of the Latin Americans in not granting bases to the Germans is more significant than is generally realized. Just imagine what it would have meant to the United States if a new Nazi front had been established in South America. Latin America did not possess military forces that could have helped the allied troops significantly, but it did have a sense of responsibility that was, it seems to me, decisive in the war effort. And I fear that we have not given adequate consideration to what the maintenance of this devotion to democratic philosophy will mean in the future. Just as sufficient thought has not been given to the error committed in arming dictatorial governments disproportionately. Arms were sent to them on the basis that they would be used to defend democracy, although actually they were going to offend it and humiliate it.

Although it is not possible to speak in exact terms of the military strength of the twenty republics today, President Jorge Alessandri of Chile has advocated the idea of disarmament, and has brought about an exchange of diplomatic notes that should be regarded as at least a timely attempt to correct the policy on arming. Particularly worthy of study is the value of arming nations with weapons that are already becoming useless for international conflicts. The president of Colombia has clearly

stated his country's policy in this regard, and it is appropriate to cite some comments he wrote to the president of Peru concerning President Alessandri's proposal:

"It is evident that whatever the expense for those new armaments may amount to in the present situations in the majority of our countries, which have faced difficult times in recent years because of the devaluation of their products and currencies, it is far out of proportion to the amounts in their budgets allotted to economic development and attention to the pressing needs of education, health, nutrition, housing, and technical training of labor. These things are indicative of a serious state of backwardness that can only be remedied in an atmosphere of international peace and democratic internal order, with the closest co-operation among all the states of the Hemisphere, and with the international organizations.

"It is also certain that we have created a juridical system that technically, and if respected by the states belonging to it, could in my opinion resolve all conflicts and, better yet, render impossible, useless, and hazardous the use of force as an instrument of international policy in America. Furthermore, the dangers that the entire Hemisphere might suffer in a world war will not be averted with the kind of defense materiel that the majority of our states are in a position to acquire and operate; we must therefore presume that this prospect is not the one taken into account when they acquire weapons and equipment that have for some time been obsolete for the needs of any war in which the security of the continent would be threatened."

Latin America has to move at a more accelerated pace than the other continents, not only to recover from the havoc that dictators have made of their economies, but also to make up for lost time. The task of redeeming man, to give him all his productive capacity, calls for efforts far beyond those expected in normal times. Latin America must not lag behind a resurging Asia, an awakening Africa, and the rest of the Western world that is receiving the benefits of prodigious technology. Latin America's problem extends far beyond its own immediate interests, be-

cause it involves the fate of democracy in the world, and because new totalitarian currents have designs on its future just as those who were defeated did. Supersaturation of arms in this region of the globe would be the heaviest burden on the people who now more than ever must act swiftly to achieve a world position that the nations that are not great powers can only gain through education and health, not armaments. The armaments problem involves taking a political position and choosing between creative humanism and martial annihilation. In Latin America, the real sentiment of the people is for creative humanism.

MAIL ORDER WEAPON

Henrique Pongetti, in this article from the Brazilian magazine Manchete, recalls some aspects of mail order buying in the old days.

When I was a boy we received a catalogue from the Galeries Lafayette of Paris every year and my mother read it carefully. We imported everything, from pins to shoes and from food to machinery. We even imported women from France and Poland. We were completely self-insufficient. We used Demanny butter, Morton hams, and dried French vegetables to make julienne soup.

My mother picked out our suits, stockings, shoes, and overcoats for the cold southern winter. . . . In those days Brazil had coffee, lawyers, and devourers of foreign loans made directly by the state governments.

Then came the surprises when we received the merchandise. Naturally, everything is prettier and better in the catalogue. A good catalogue illustrator is one who draws the objects the way the store owner would like them to be when he gives them prices. His artistic fantasy helps a great deal.

I remember a heavy wool suit that the illustrator had put on a blond boy with the complexion of a nordic prince, a young son of Beau Brummel. . . . It was a speckled tweed, ash-black and white. For weeks I pictured myself appearing to my neighborhood sweethearts like the boy in the picture. That's what advertising can do!

It turned out to be made of rough, heavy corded wool, and the cut of it

made me look like a son of a laborer dressed up in his Sunday best. My mother, skilled with her hands, made some alterations on the coat and trousers, doing the impossible so as not to shatter the illusions I had got from the catalogue; but nothing could have made me feel better. My disenchantment found an outlet in playing leapfrog and soccer in my new suit.

After my mother made out all her orders, I took the *Galerías Lafayette* catalogue to my room and consumed it the way children do comic books today. I liked the hunting and fishing section, with pictures of men shooting, of dogs going to fetch a dead or badly wounded bird, and of anglers pulling in big fish. . . . One night in the weapons section of the catalogue I came across a fascinating, unusual revolver. Its bullets contained instantaneous soporific gas: instead of killing the victim, it put him in a deep sleep. A mechanical tsetse fly. An ideal self-defense weapon for women who travel through dangerous sections or live alone. . . .

I had my heart set on getting one of these revolvers, but my mother said no. The revolver would make the boy attacking me or the boy I was attacking fall AS IF HE WERE DEAD, and nobody can play with a corpse, even a pretend one. Then my father bought a magic lantern: there was a series of slides that showed a little clown losing his hat. So I forgot all about the revolver.

These reminiscences came back to me suddenly when I was reading that West Germany cut costs of making the atomic bomb so that it's almost as domestic as homemade bread. My, how my boyhood days were puerile, inoffensive, and undramatic!

If you take one more step I'll put you to sleep, Mr. Khrushchev!

LANGUAGE ACADEMIES' MEETING

The August meeting of the Third Congress of Academies of the Spanish Language was discussed in La Prensa of Managua, Nicaragua, by "P.A.C." Details of an interesting proposal made to the Congress appear in the article by Adolfo Berro García on page 30.

A dangerous trend toward regionalism in languages began about a cen-

tury ago in South America. If this blind Babel-like drift were added to the natural tendency of languages to split up, the great richness of the Spanish language would be destroyed and the individual nations would degenerate in a few centuries into weakened, stagnant cultural cells. What would happen to Nicaragua, if it were restricted by a language all its own, without books or with the few that it produces, isolated from the Spanish and American literary past, unfamiliar with its classics: the *Quixote*, Lope, Quevedo, Bernal Díaz, *Martin Fierro*, and so on; and unable to read what is written today in Spanish, even though it had a native Rubén Darío? Concern over linguistic fragmentation led to the association of academies in the Spanish-speaking world and the holding of Spanish Language Congresses.

Former Mexican President Miguel Alemán deserves the credit for starting these meetings to defend a common language. He was responsible for the first Congress being held, and for his efforts he was made an honorary member of the Academy and especially invited to the Bogotá Congress.

At these meetings linguistic experts and writers work to defend the unity of the language, to incorporate regionalisms and neologisms that enrich the common language, to make its grammar uniform, and to maintain a single authority—the Royal Academy's dictionary of the Spanish language—that, year after year, must accommodate great quantities of new words and relinquish many old ones that have become out of date or corrupted. . . .

The Third Congress of Academies of the Spanish Language, held in Bogotá, divided its work program into four areas: First, under the heading "The Unity of Spanish," they studied the dangers of fragmentation, attempting to oversee the growth of the language and study ways of preventing the intrusion of foreign words and "barbarisms." Second, under "Grammatical Questions," they studied technical aspects of language teaching and of certain usages. "Questions of Lexicography," the third theme, included the collaboration of the academies concerning their common dictionary, in suggesting additions and revisions. Fourth, the category "Life of the Asso-

ciation" embraced work dealing with miscellaneous aspects of the life of the language and the academies, including awards and rules.

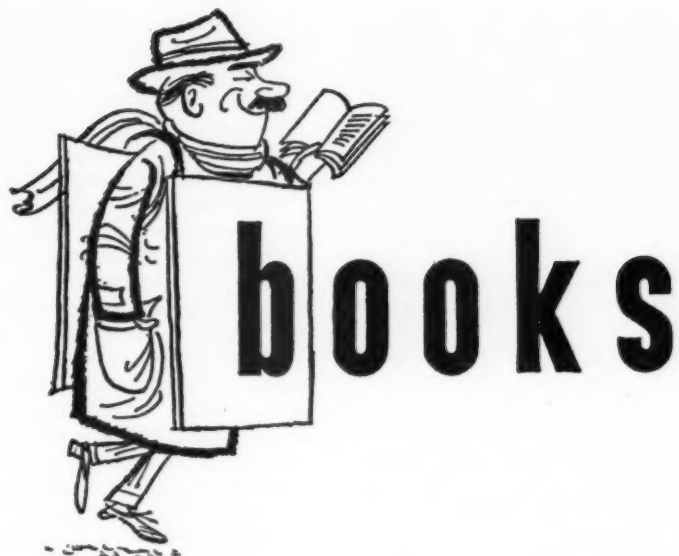
The Nicaraguan Academy presented four proposals. One, dealing with the "Americanisms" it had accepted, gave rise to considerable debate but was finally approved. Another motion that was approved dealt with ways in which academies may help to disseminate works written by the members of the academies of all the countries. A third proposal concerned Spanish sports terminology, and a fourth, which won great support, created the "Order of Cervantes" to honor those dedicated to studying or teaching Spanish in non-Spanish-speaking nations.

The Congress began July 27. The following day the inaugural address was given by Colombian President Alberto Lleras Camargo, who is a member of the Colombian Academy. His address was a literary and philosophical masterpiece of unusual value. Lleras Camargo has the bearing and speech of an intellectual, and is completely the opposite of a demagogue: a calm, reflective educator with excellent diction.

The second act of the Congress was the signing of the international agreement through which the Spanish-speaking nations officially recognize and promise moral and financial support to the academies, thereby guaranteeing support for their efforts to maintain unity in the Spanish language.

It is difficult to summarize all that took place at the Congress. Former President Alemán's address received wide attention. Representatives of all the Spanish-speaking countries unanimously endorsed the Royal Academy dictionary (published in Spain with the collaboration of all the academies) as the sole authority in matters of the language. The Cervantes Prize, which may become the Nobel Prize of the Spanish language, was created to honor our most outstanding literary works, and it was unanimously urged that Rómulo Callegos be awarded the Nobel Prize. . . .

The busy program of work and social events resulted, as it always does, in a great deal of the personal contact between writers and intellectuals that contributes so much to mutual cultural understanding among our countries.



RECENT BRAZILIAN LITERATURE

Reviewed by Maria de Lourdes Teixeira

*Brazilian publishers were quite busy during the last months of 1960. They put out works of every genre, in prose and verse, by established authors and by newcomers, fiction and erudite non-fiction.

With all this, there was one book that stood out from all the rest, a publishing phenomenon that still provokes comment and debate. This was *Quarto de Despejo* (Trash Room), the diary of a Negro rag picker, Carolina Maria de Jesus, who lives with her small children in the Canindé section of São Paulo. Canindé is a miserable shanty town—slum is too good a word for it. It is a jumble of tin, wood, and cardboard hovels, often found around large cities, sheltering—indiscriminately crowded together—a conglomerate of creatures that exist on the margins of human society, without water, without sewers, without the least notion of hygiene.

Discovered accidentally by the reporter Audálio Dantas, who got hold of the grimy notebooks that detailed the daily misery and struggle, Carolina is today famous throughout the whole country and is being interviewed and spotlighted by the local and even the foreign press. Her book marks an all-time publishing success in Brazil, surpassing even *Gabriela, Cravo e Canela* (Gabriela, Clover and Cinnamon), the record-breaking picaresque novel by Jorge Amado (which was reviewed in this section in January 1959). Publishers from other countries are already setting their sights on *Quarto de Despejo*, aware of its unusual value as a documentary, as a terrifying, uncomplaining, truthful deposition about a big-city problem that still defies solution.

It is a close-up of the slum, the "trash room" of the city. Devoid of romanticism and demagoguery, it casts a harsh

light on the material and moral misery of thousands of human beings. It points out social sores that were known only from a distance, and only from the romantic lyrics of sambas or picturesque movie shots, from journalistic accounts that only skim the surface of that never-ending poverty, squalor, and malnutrition. It shows the daily struggle for mere subsistence, for the right to stay alive, by men and women, adults and children, almost always wallowing in degradation and in total unawareness of all the depravities. The Negro rag picker is sympathetic and humane toward her brothers in misery, despite her cry of revolt and hatred against privilege and injustice.

Carolina Maria de Jesus knows nothing of literature, nor of idiomatic and aesthetic refinements. From childhood, she always liked to read whatever she could get her hands on. She also has written down her thoughts and observations astutely, because although her intellectual resources are limited, her senses are keenly attuned to life. She knows nothing of authors and writing skills, but she is a graduate in human experience, suffering, and poverty. This, of course, brings convincing force to her diary, which deals with every aspect of her land of the disinherited. Her book is a bill of indictment that cannot be read without emotion, nor coldly analyzed by the usual critical standards. In a language that is direct, primitive, crude, legitimately of the people, and touched with a hitherto-unknown sincerity, this courageous woman throws in the faces of the people, of society, and of government leaders, the drama of the undernourished and the threadbare. (AMÉRICAS will in the near future devote a feature article to Carolina Maria de Jesus and the repercussions her book has caused.)

The novel *Belém do Grão Pará* is the fourth volume (each complete in itself) of the series called "Extremo Norte [The Far North]," by one of the great Brazilian

novelists of our time, Dalcídio Jurandir. The main ingredients in his works are the many facets of his birthplace and its residents, and an immense tenderness for the simple people. Following up the earlier novels, this one presents a panorama of life in Pará, particularly in the state capital, which, as the title implies, is actually the protagonist of this book. The streets planted with magueys; the tall houses adorned with tiles; the lordly mansions; the poor sections; the people of the streets and their popular celebrations, their odd beliefs, and their myths; the ships at the docks; the hopes of the people—all this whirls about in a kaleidoscope of which the city is the hub and the motive force. But if this is the theme, it is still not the most outstanding feature of this novel by Dalcídio Jurandir. The things that make it such a fine work are the love for and understanding of human beings, the perspective of the inner life of each individual, the tenderness for the humble and for children, in a word, the sensitivity with which its pages are impregnated—not to overlook the more formal elements, of course.

Belém do Grão Pará is the story of a lower-middle-class family, the Alcântaras, father, mother, and daughter. After a brief spell of affluence that came as a result of a local political situation when rubber was king, the Alcântaras fell into shamefaced poverty, the symbol of which is the decadent mansion that one day collapses on their ambition. Along with the story of these three, some adolescents with their dreams, their impulses, their imaginative fantasies lend a note of beauty and poetry to a niggardly world of defeated people. Treated with the resources and the sureness of one who knows his profession and his subject, *Belém do Grão Pará* marks one more step upward in the career of this great novelist.

Markedly different in its objectives and in technical processes is the novel *História de um Casamento* (History of a Marriage), by Maria Alice Barroso. This book is revolutionary in its construction, something that is all the more surprising since the author's first work, *Os Posseiros* (The Homesteaders), was written along traditional lines, and only about five years ago. In this earlier novel, she revealed above all a certain preoccupation with social problems, completely removed from intellectualistic influences. Not even her second work, *Estamos Sós* (We Are Alone, 1958), revealed the emergence of this present

style, related in some respects to the "new novel" in France. Michel Butor and Alain Robbe-Grillet are the principal representatives of that movement, which still has not caught on among Brazilians.

A psychological plot involving few characters—four, to be exact—brings each of them very close to the reader. Always in the foreground, the principals of the drama analyze themselves, revealing themselves right before the reader, who can thus go along with the fascinating game in all its phases and reactions. Each character is presented through first-person soliloquies, demonstrating the cleverness of the novelist, who at times makes use of two simultaneous planes, the chronological and the timeless.

Constructed with sureness and a high degree of intelligence, this novel demonstrates the possibilities of a writer destined for critical and literary success, but who probably will not reach the masses. Her public will be made up of intellectuals.

An identical observation can be made, to a certain degree, about another young writer, Neyde Bonfiglioli Trussardi of São Paulo, who has just published her first prose work, the novel *A Face Nua* (The Bare Face). In this book, however, the intellectualism follows other roads, which lead to other objectives. In *História de um Casamento* the design, framework, and construction are what is unprecedented and revolutionary, and put the book above the reach of the average reader. In *A Face Nua* the theme itself, the essence of it, the philosophical implications, the ontological preoccupations, the thought that guides the narrative from the first page to the last are what will destine it to a restricted public.

Neyde Bonfiglioli Trussardi's first book, published a few years ago, was a volume of poems, *Lotus de Sete Pétalas* (Seven-petaled Lotus), and her second, *Cone de Luz* (Cone of Light), was more of the same. Now, making her debut in prose, she surprises us with a sure, profound novel that displays a keen intelligence in her study of aesthetic problems and in her knowledge of the masters of contemporary thought. Her characters were chosen from among artists and intellectuals and move in the theatrical milieu of São Paulo, with its contradictions, its unrest, its problems. Metaphysical anguish is a stigma that marks the majority of these people. And of such a climate, there is Heidegger's epigraph: "Anguish puts man face to face with the world, projecting him into an inviolable solitude." The characters shout their nonconformity, their revolt, their vague yearning, but they see no way out, no hope, no answer beyond their own solitude.

Thus this young woman's first novel reveals technical maturity. When human experience, direct and alive, is added to this, she should produce a great work of fiction.

Next comes another woman writer, this one already established as a result of three previously successful books. Clarice Lispector gained her reputation with the novels *Perto do Coração Selvagem* (Near the Savage Heart, 1944), *O Lustre* (The Splendor, 1946), and *A Cidade Sitiada* (The Besieged City, 1949).

Away from Brazil a long time and not having published a book in more than ten years, she now reappears with a



Paintings on this and facing page by Leonardo Nierman

volume of short stories, *Laços de Família* (Family Ties), which was welcomed with the greatest interest and warm anticipation because of the literary directions of the author, who is justly considered a case apart in Brazilian literature. In fact, her previous works were distinguished by highly personal and valuable characteristics. Starting out from an obvious Joycian influence, the novelist of *Perto do Coração Selvagem* built her style around the poetic richness of her language, in which words make up a magic of unexpected and sometimes bewildering images. Some critics even saw the author of *O Lustre* and *A Cidade Sitiada* as a poet rather than a novelist.

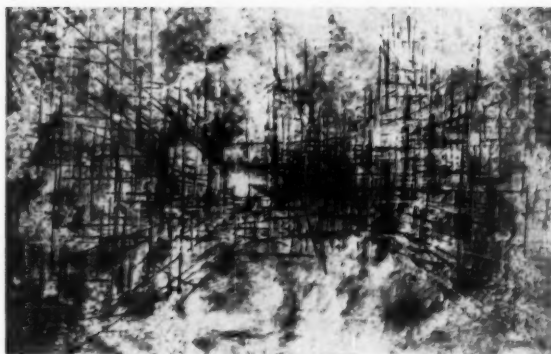
In these thirteen stories ("Laços de Família" is the title story) we again find the same surprising poetic force, the same original association of words, the same power to enunciate indescribable states of mind, to capture certain imponderable moments, and all this reinvigorated by a greater maturity, by an analytical spirit that illuminates grotesque characters and human frailties and penetrates recesses and lonely places. Everything is important in the strange and profound world of Clarice Lispector's characters. The material elements and the imponderables, the outer world and the inner, the obviousness and the mystery of things. Nothing escapes her, and everything finds the right expression in her art.

Of course, *Laços de Família* ought not to be read by those who are looking for the classic concept: a story with a beginning, a middle, and an end, or in other words, a clear, enveloping plot that is easily understood. But it will be duly appreciated by readers who enjoy seeing the hidden side of things and people, the magic of moments, the secret beauty of the inner life. Of the stories in this volume, "Mistério em São Cristóvão" is indeed a gem.

Dalton Trevisan is one of our greatest short-story writers today and, in the language common to Brazil and Portugal, holds a place parallel to that of the Portuguese short-story writer Urbano Tavares Rodrigues. And however much he has developed from book to book (principally from the second to the third), from *Sonata ao Luar* (Sonata to the Moonlight, 1947), *Sete Anos de Pastor* (Seven Years as a Shepherd, 1948), and *Novelas Nada Exemplares* (Novels That Are Not at All Exemplary, 1959) to *Minha Cidade* (My City) he presents as a constant "a line of commitment to that universe oriented by the dialectics of anguish," as the critic Eduardo Portella so well puts it.

The latest volume, *Minha Cidade*, has that cosmic vision already cited by the same critic, and that is the skeptical, dramatic atmosphere impregnated with despair and disbelief.

This author is to the Brazilian short story what Stephen Crane, Sherwood Anderson, and Carson McCullers are to the U. S. short story. Since these authors are entirely different from one another, how can such a comparison be reconciled? Because Dalton Trevisan selects for his terrible fictional world themes of rural, provincial, or small-town life, like Sherwood Anderson; because he treats those themes and his characters with a naked objectivity, like Stephen Crane; and because in the reper-



tory of his short stories there are maladjusted, marginal, strange characters, as in the stories and novels of Carson McCullers.

Minha Cidade is made up of fifteen stories, of which, in my opinion, the best are "Paixão de Corneteiro [The Bugler's Passion]," "O Velório [The Wake]," and "A Mão e o Punhal [The Hand and the Dagger]." The author makes use of memory and invention, employing a very modern, personal technique, for which he uses the stream of consciousness, soliloquies, and even psychoanalytical procedures.

Both in the essential components and in the complementary ones, each of these stories displays a boundless sincerity. The author goes beyond the Good and the Bad, morbidity and cynicism, to show a vital force that has already been justly compared to that which vibrates in William Goyen's works.

For all these reasons, and for the preciseness and appropriateness of his language, Dalton Trevisan holds a position of particular distinction among contemporary Brazilian short-story writers. This genre has, incidentally, enjoyed vigorous growth in our country in recent years. Were it not for the extreme limitation of the Portuguese language, Trevisan's books probably would be known throughout the world, right along with those of the most outstanding short-story writers of today.

QUARTO DE DESPEJO, by Carolina Maria de Jesus. São Paulo, Livraria Francisco Alves (Editôra Paulo de Azevedo Ltda.), 1960. 182 p.

BELÉM DO GRÃO PARÁ, by Dalcídio Jurandir. São Paulo, Livraria Martins Editôra, 1960. 358 p.

HISTÓRIA DE UM CASAMENTO, by Maria Alice Barroso. Rio de Janeiro, Edições GRD, 1960. 197 p.

A FACE NUA, by Neyde Bonfiglioli Trussardi. São Paulo, Livraria Martins Editôra, 1960. 194 p.

LAÇOS DE FAMÍLIA, by Clarice Lispector. São Paulo, Livraria Francisco Alves (Editôra Paulo de Azevedo Ltda.), 1960. 162 p.

MINHA CIDADE, by Dalton Trevisan. Curitiba, publisher not indicated, 1960. 137 p.

Maria de Lourdes Teixeira is AMÉRICAS' literary correspondent in Brazil.



FACTS ABOUT MONGOLISM

A Spanish translation of the Public Health Service's leaflet, *Mongolism—Hope Through Research*, publication number 720, appears as *Mogolismo: por la Investigación Alienta la Esperanza*. Copies may be obtained without charge from the Public Health Service, Washington 25, D.C., or from the agency that prepared the brochure, the National Institute of Neurological Diseases and Blindness, Bethesda 14, Maryland.

The leaflet points out the most common signs of this ailment, discusses the research efforts, and includes a short list of references.

Mrs. Ruth Dudley
Information Officer
National Institute of Neurological
Diseases and Blindness
Washington, D.C.

INSECT SWAPPER

My family and I have been reading *AMÉRICAS* for about a year and a half and have found it very interesting and enjoyable.

I am studying entomology at the University of Southern California and am very anxious to correspond with people in South American countries, especially Colombia, Argentina, Brazil, and Venezuela, for the purpose of trading insects. I notice that many of the names in your mailbag section are those of stamp collectors. I would be willing

GRAPHICS CREDITS

(Listed from left to right; top to bottom.)

Inside front	
cover	Courtesy PAU Visual Arts Section
2, 3, 4, 5	PAU
6	PAU
7	PAU—Courtesy Carlos Pérez Vilaró
8, 9	PAU
10, 11, 13	From <i>Garibaldi e a Guerra dos Farrapos</i> , by Lindolfo Collor
15	<i>Portrait of Fernando Cortés</i> , Chapultepec— <i>Mestizo Head</i> by Raúl Pro— <i>Orula</i> by Teodoro Ramos Blanco— <i>Indian Chief</i> by Romano Espinoza Caceda
16, 17, 18	Courtesy Magnus Möerner
19, 20, 21	Courtesy Dr. David F. Kahn
24	PAU
25	Courtesy Francisco Curt Lange
26	PAU—Courtesy Francisco Curt Lange (2)
27, 28	Courtesy Francisco Curt Lange
32, 33	Courtesy Dr. Félix Pereira
34	Courtesy Colombian Tourist Corporation
35	Courtesy Hotel Tisqueusa—R. Pérez Méndez, courtesy María Ramos
36	Courtesy Hotel Tisqueusa—R. Pérez Méndez, courtesy María Ramos
Inside back	
cover	Courtesy United Nations

to trade stamps with them for insects, and would gladly furnish any information or equipment that would be needed for collecting insects. In addition to the new and different insects I would acquire, I would be getting a chance to make new friends in a country through which I hope to travel some day.

I am sorry to say that I speak very little Spanish, but I am studying it and hope to know it well enough to be able to correspond in it soon.

Jay Ford
364 South Sycamore Avenue
Los Angeles 36, California

FROM GUATEMALA

Thank you for your response to our request in behalf of *Caminos*, our school magazine. Miss Sears' letter which you published in the October issue of *AMÉRICAS* continues to bring us expressions of interest from its readers.

Don Wilcox
Editor, *Caminos*
The American School
Apartado Postal No. 83
Guatemala, Guatemala

TO ALL YOUNG TEACHERS

My congratulations on the breadth of your Americanism, which shows clearly in the pages of your magazine, and daily strengthens the bonds of friendship and peace among the young people of the Americas, who live for and dream of the day when there will be a United America great and powerful.

I am a young teacher who would like to exchange ideas, post cards, teaching materials, and the like with other young teachers throughout the Americas, regardless of nationality, religion, or political ideas. The only objective is the advantage such friendships may bring to the children we teach, through helping them to become men and women who will be useful citizens of their own society and of the world.

Silvia Amaro Durán
Casilla No. 99
San Fernando, Chile

IN FIVE LANGUAGES

I am writing you because *AMÉRICAS* is a magazine that reaches the many and varied sectors of our Hemisphere. Through your carefully prepared articles, information is made available that otherwise would be little known and poorly disseminated.

I would like to correspond with people on various cultural and economic levels who live anywhere in the Western Hemisphere. I am a university student, and can correspond

in English, Spanish, Portuguese, French, or Italian.

Francisco José Jarabeck
Padilla 951, 4to. piso
Depto. 17
Buenos Aires, Argentina

FROM THE HIGH SEAS

I have been interested in the affairs and problems facing both Americas in this present day and age. I have been receiving your magazine for about six months and think it is very good.

I am a merchant seaman, and would like to correspond with people throughout the Hemisphere, although I cannot read or write Spanish, French, or Portuguese.

Les Leonard
S. S. Atlantic Endeavor
Box 7709
Atlantic Refining Company
Philadelphia, Pennsylvania

GLORY YES, MONUMENT NO

I was somewhat concerned upon reading in that sprightly journal the *Washington Daily News*, that a proposal had been made to the OAS Council for the erection of a colossal "Temple to the Glory of America" in Washington, which would be a hodgepodge of motifs from many different cultures and periods. I appreciate the interest of the designer, Francisco Mujica Díez de Bonilla, in our native American arts, crafts, and history, but I feel that such a conglomerate monstrosity would be no tribute to the imagination of the Mayas, the Zapotecs, the Aztecs, or the lords of Machu Picchu and Sacahuamán. Their true glory is carved in the stones of their own authentic monuments.

Let us hope that the OAS Council and the city authorities will view this suggestion with reason and discretion.

Jesús Garcilaso de la Vega
Rockville, Maryland

THE ROLE OF THE UNIVERSITY

I was glad to read the article "The University and Society," by Dr. Miró Quesada in the December issue of *AMÉRICAS*. I am sure your readers in North and South America will find this presentation useful in attaining a broader and warmer understanding of their neighbors. As his article shows and as his comments to some of us at an Estes Park meeting last summer demonstrated, Dr. Miró Quesada's understanding, interest and concern with the problems and attitudes he discusses are impressive.

Bowen C. Dees
Assistant Director for
Scientific Personnel and Education
National Science Foundation
Washington, D.C.

The Organization of American States unites the twenty-one republics of the Western Hemisphere for the common purpose of maintaining peace, freedom, security, and welfare of all Americans. The member states are: Argentina, Bolivia, Brazil, Chile, Colombia, Costa Rica, Cuba, the Dominican Republic, Ecuador, El Salvador, Guatemala, Haiti, Honduras, Mexico, Nicaragua, Panama, Paraguay, Peru, the United States, Uruguay, and Venezuela.

The OAS had its inception in 1890 during the First International Conference of American States, which met in Washington. Today, it operates through a large number of different agencies and institutions throughout the Hemisphere, all contributing to the common objective of preserving the peace and security of the member states and promoting, by cooperative action, their economic, social, and cultural development.

The Pan American Union, central permanent organ and General Secretariat of the OAS, has its headquarters in Washington, D.C. Called "The House of the Americas," its main building of white marble, with its tropical patio and Aztec Garden, is visited each year by thousands of Americans from all parts of the Western Hemisphere.

Pan American Day is celebrated annually throughout the Americas on April 14th.

Opposite: Bridge near Guatemala City carries highway that runs to Caribbean

